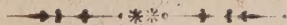


THE  
EVANGELISATION  
OF  
CHINA.



PUBLISHED BY

THE NATIONAL COMMITTEE OF THE COLLEGE YOUNG

MEN'S CHRISTIAN ASSOCIATION OF CHINA.



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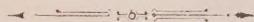
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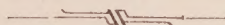
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Date -----

# The Evangelisation of China.



Addresses delivered at Five Conferences  
of Christian Workers, held during August,  
September and October, 1896, at Chefoo,  
Peking, Shanghai, Foochow and Hankow.



EDITED BY

D. Willard Lyon.



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# PREFACE.

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THE series of Conferences, of which this little volume is a partial record, was the outgrowth of a desire expressed nearly two years before by several of the former members of the Student Volunteer Movement who were then missionaries in China. Their suggestion was, that Mr. John R. Mott, the Chairman of the American Branch of the Volunteer Movement, a man also well-known among the volunteers of Great Britain by his attendance upon the students' conferences at Keswick, be asked to make a visit to China in order to rally the old members of the Movement for mutual consultation and prayer. This being coincident with the reception of several similar invitations from other countries, Mr. Mott was led to feel the providential nature of the call, and to begin in 1895 a tour around the world.

At first, the plan was a limited one as indicated by the thought in the minds of those with whom the suggestion originated. But when the news reached China of the great blessing which was attending the meetings which were being held under Mr. Mott's leadership in India, the desire became quite general that in China the conferences might be open to all missionaries and Christian workers, without respect to their former connection or non-connection with the Student Volunteer Movement. Committees were accordingly appointed by the Missionary Associations of Chefoo, Peking, Shanghai and Foochow, to invite Mr.

Mott to broaden the purposes of his visit to China and to take the leading part in these larger gatherings which were being assembled with a three-fold object in view, viz. (1) the deepening of the spiritual life; (2) the evangelisation of China; and (3) the discussion of the place which the students of this land must take in her evangelisation,

These local Committees at once set themselves busily to work securing other speakers who would also take part in the various conferences, and enlisting united prayer in behalf of the gatherings, that they might be seasons of great refreshing. On learning of the changed plans, Mr. Mott also began at once to call upon those who had attended the conferences in India and Australasia, as well as upon many other friends in all parts of the world, to unite in prayer that the meetings in China might have God's special blessing. In this world-wide concert of prayer is to be found the secret of the wonderful power of these conferences, as experienced by the hundreds who attended them.

It is to be regretted that the addresses of Bishop Joyce and those of several other speakers could not be reported. But what has thus been lost by the impracticability of securing stenographers is, in part, made good by the fact, that in the case of each address which is published, the manuscript has been kindly furnished by the author himself, which assures an accuracy not attainable when shorthand notes are the only source to be relied on.

Feeling that the record of these conferences would be incomplete without a statement of their results, the editor has taken the liberty to add, in an appendix form, two articles which appeared in *The Chinese Recorder*, for December, 1896, giving both the direct results as felt by the delegates and the large indirect result which followed

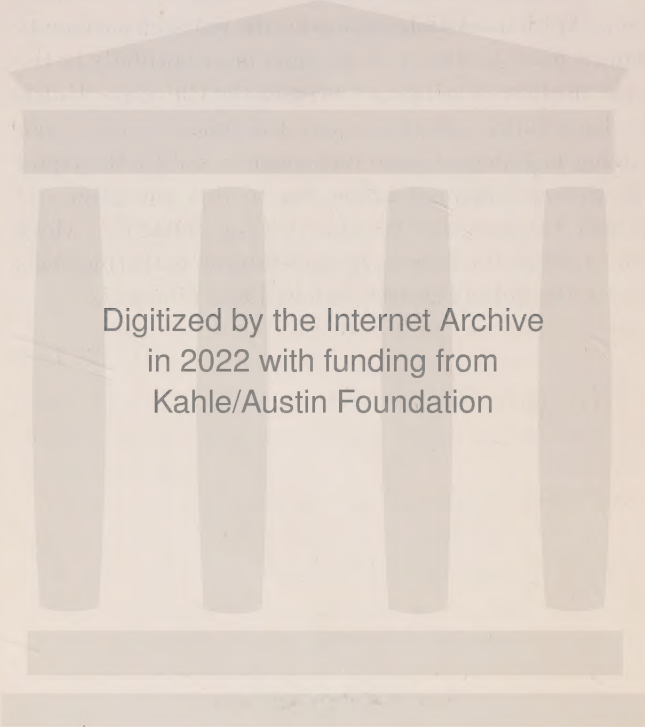
(partly because of influences started in the conferences, and partly because of a thorough visitation of the colleges by Mr. Mott), viz., the formation of the College Young Men's Christian Association of China.

The spirit of the conferences was one of re-consecration. With irresistible force came the renewed purpose to many a heart to devote its energies more faithfully to the great mission of bringing Christ to the Chinese. Unless we have failed utterly to feel the pulse of these soul-stirring meetings, it is no misnomer to entitle the report *The Evangelisation of China*, for to this one great end seemed to flow all the channels of influence which converged in the long-to-be-remembered gatherings held during the fall of eighteen hundred and ninety-six.

D. W. L.

TIENTSIN, *May 1st, 1897.*





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# CONTENTS.

## PART I.

### CHINA'S SPIRITUAL NEEDS AND CLAIMS.

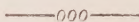
China's Spiritual Needs .....	I
REV. J. WALTER LOWRIE.	
China's Spiritual Crisis .....	8
REV. P. F. PRICE.	
The Problem of China's Evangelisation .....	21
REV. F. W. BALLER.	
The Claims of Fuhkien .....	26
REV. G. LLEWELLYN LLOYD.	
Conditions of Evangelistic Success .....	37
REV. J. EDKINS, D.D.	
The Spiritual Needs of Native Christians.....	44
REV. W. S. AMENT.	
The Evangelisation of Manchuria .....	48
REV. J. ROSS, D.D.	
Secret of a Spiritual Awakening .....	51
REV. W. H. WATSON.	

## PART II.

THE PLACE OF STUDENTS IN THE  
EVANGELISATION OF CHINA.

---

Strategic Importance of Winning China's Students..	54
REV. GILBERT REID.	
The World's Student Christian Federation.....	63
MR. JOHN R. MOTT.	
The Students' Opportunity in China .....	71
REV. D. Z. SHEFFIELD, D.D.	
The Student Volunteer Movement and its Message to China.....	81
MR. JOHN R. MOTT.	



## PART III.

## THE DEEPENING OF THE SPIRITUAL LIFE.

---

The Great Agent in the Christian Life.....	88
REV. WM. MUIRHEAD, D.D.	
Bible Study for Personal Spiritual Growth .....	93
MR. JOHN R. MOTT.	
Equipment for Service .....	102
REV. ARTHUR ELWIN.	
Be Filled with the Spirit.....	107
MR. JOHN R. MOTT.	

How Should We Pray? .....	113
REV. J. C. GARRITT.	
Secret Prayer.....	118
MR. JOHN R. MOTT.	
Study of Prayer in the Bible .....	123
MR. JOHN R. MOTT.	
Questions on the Prayer-Life.....	126
MR. JOHN R. MOTT.	

## APPENDIX.

The Story of the Conferences.....	127
REV. J. C. GARRITT.	
First Convention of the College Young Men's Christian Association of China .....	132
BY THE SECRETARY.	



PART I.

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CHINA'S SPIRITUAL NEEDS AND CLAIMS.



# CHINA'S SPIRITUAL NEEDS.

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REV. J. WALTER LOWRIE,  
AMERICAN PRESBYTERIAN MISSION, PAO-TING-FU.

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"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord." Jer. ix, 23, 24. These words of the living God by his holy prophet compass the theme that has been assigned me for discussion at the gathering, namely, China's Spiritual Needs.

Her material needs are writ in large letters in the eyes of the whole world, and many are hastening to offer her guns and boats and railway equipments for a suitable consideration. Others proffer her wise counsels looking to internal reform—schools, mints, post-offices, foundries, manufactories; and at least one has frankly set forth the crying need of a revival of official integrity, if China is to lift herself out of the mire into which her public administration has sunk.

To all of these voices she lends a more or less attentive ear; for recent events have rudely disturbed her dream of full attainment and world superiority. But the thousand friendly voices, scattered like glow-worm lights throughout her domain, pleading with her to note a greater need than all these, fall till now upon an ear heavy as the ears of her own idols. What are China's needs as we may reverently think God sees them? What are the needs of her deathless soul?

Of these let me emphasize three. First, she needs to feel a sense of need. Secondly, she needs an awakened conscience. Thirdly, and supremely, she needs God in Christ.

## I.—SHE NEEDS TO HAVE A SENSE OF NEED.

When the Lord Jesus commissioned the Apostle Paul, he said, "Unto whom (the Gentiles) I send thee to open their eyes." China's eyes are wide open to her extensive domain, her vassal kingdoms, her ancient descent, her literary treasures, her honored sages. China's self-sufficiency is not peculiar to her. It is the common weakness of mankind; but in her case is intensified by having lived alone for ages. She has solved her own problems, observed her own heavens and earth, made her own books, thought out her own government, ordained her own worship, reared and listened to her own teachers, conquered all her neighbors save island Japan, not knowing or caring that

there were governments and peoples and books and truth outside her own mountains and seas. This independence of the outside world no fair-minded man can fail to admire; but the result has been self-exalting and hardening in the last degree.

If in the brief life of a single individual riches and unbroken success tend to produce a haughty heart, how much more in the long ages which measure the life of ancient China. She deems herself the Middle Kingdom though she lies on the very edge of the world. She says in her heart, "I sit a queen, and am no widow, and shall see no sorrow;" "I am rich and increased in goods and have need of nothing;" "I am the Kingdom and wisdom will die with me;" "As one gathered eggs that are left have I gathered all the earth, and there was none that moved the wing or opened the mouth or peeped."

Her thoughts and language are the thoughts and language of ancient Nineveh and Babylon projected into the nineteenth century. She has far outlived Nineveh and Babylon because, in God's Providence, she had better founders and better teachers and has in the past honored them more.

Whether now she will follow, at last, those empires, body and soul, into dissolution and oblivion depends, under God, upon her waking to a sense of need.

The Emperor has Heaven and Earth, the sun and moon, and his ancestors has his gods, and seeks none beyond. The students of the Empire hold their forefathers to be gods, and seek for none beyond. While the multitude find the kitchen god in life, and Buddha at the coffin sufficient for their need, and seek for none beyond. But, of spiritual truths as the Christian knows them China has no conception, nor for them does she seem as yet to have any desire. Her darkness is Egyptian darkness, but she deems that there is no part dark. Teachers from foreign lands she views as puny upstarts, as children striving to admonish their parents, kindergarten pupils undertaking to instruct philosophers, foolish talkers, understanding neither what they say nor whereof they affirm.

But such truths as these: God, a creator and a judge; man, an immortal and a guilty spirit; God's love for sin-ruined man; endless joy for God's children; communion with God for all men; self-renunciation for the good of the needy and the lost; of these China's teachers have never spoken, and to others she will not listen. There is no hope for her until she admits the possibility of something beyond what they have spoken. Even the living God will not commit His eternal truth to her keeping until she is willing to learn. He resisteth the proud.

From this aspect of the matter, every Christian friend of China must view the crushing defeat which her island neighbor has inflicted as the most momentous blessing she has received for centuries past. As truly as Nebuchadnezzar was the axe, hammer and saw in the hand of Jehovah to bring Israel to her knees, so truly by the humiliation of the past few months is the same merciful Lord opening with rapid firing guns

the fortress of China's pride. With the sense of secular needs there arises the possibility of perceiving others, and as China consents to learn of man, she will, let us hope and pray, acknowledge that she must learn of God also. What has been said above applies more directly to official China, student China, wealthy China, the China that rules China's millions, wielding with a rod of iron her mighty influence over the masses, and walking as a god among the people. It seems to many of us that China's millions would soon turn to God but for the restraining frown and hand of her scholars and gentry, whose souls seem to know no need.

## II.—CHINA NEEDS AN AWAKENED CONSCIENCE.

She stands alone among the heathen nations of the earth. She has had the best instruction ; has received the most light. The second table of the law is as clear and plain to her as it was to the ancient Jews. The word that rings through all her text books is the word 'goodness.' The virtue there declared essential to even common manhood is truthfulness. The dutiful son is the true hero. The loyal subject, though poor, is worthy of all praise. The chaste and gentle wife is a crown to her husband. The magnanimous brother has his own reward. And the friend in the hour of sorrow and poverty is the friend indeed. Honest poverty is represented as no disgrace. Avarice is a contemptible vice. Gentleness, forbearance, courtesy and reverence all have their due place in the standard books of the Empire, and form part of the daily instruction of every one of her myriads of scholars. She writes moral maxims on her doorposts from the great front gate to the sacred kennel of the hedgehog in the rear. In naming her boys she rings the changes on all the moral qualities of the sage. Her business houses weave the words, Heaven, Eternal, Righteousness, Gentleness, Peace, Justice into their firm names. The two banks with which we deal in the city of Pao-ting-fu are respectively entitled "Heaven's Eternal Prosperity" and "Humility, Peace and Truth." Her sons write moral homilies unsurpassed for orthodoxy in any land. Indeed, every moral quality inculcated in the book of Proverbs, with the exception, perhaps, of mercy and the forgiveness of enemies, is familiar to China as a household word ; and virtue—on paper—is as constantly taught her pupils as our own.

Since nations are to be judged in view of the light they have had, China's judgment will be the sternest of all ; for greater far have been her opportunities. "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it ; but wounds and bruises and putrefying sores." A few days since I saw a letter from one of her educated sons, in which, referring to a certain official with whom he was associated, he uses words like these : "Alas, my country, how can she prosper with rulers dishonourable as this."

I would not draw the picture unfairly, and cannot ; for from the heart I say with many another in this assembly, "I love China." Nor would I draw it harshly ; for, much light as she has enjoyed, she has not yet seen the Light of the world nor listened to that Teacher who enters the heart and teaches all truth. And, too, it may be true that there are still hundreds among her millions seeking to obey the truth they have, whom we foreigners never meet, who are by lives of comparative goodness, like the ten men not found in Sodom, staying, as it were, the hand which would smite her hypocrites, destroy her bribe-takers, overturn her oppressors and lay in the dust her liars.

No nation but Israel, since the world began, has offered such a field to prophets of God, men who fear neither man nor devil, who are on fire with the baptism of Jesus Christ, who will mercilessly expose sins, who will warn China against that judgment which the conscience of every human being, when roused, instinctively apprehends, who will spurn the sins they denounce and live the righteousness they proclaim.

It is strange, indeed, that for two thousand years no one has arisen among her sons to speak to the heart of China. Her books ring with the earnest words of her great moralist, mixed, to be sure, with much that is sheer nonsense ; but to the readers of to-day those earnest words are no more than colored beads in a child's hand, to be strung for the interest of the passing moment. Yet, I believe that a band of John Baptists could stir her, calling thousands to their side. But it must be a band of her own sons, who know whereof they speak—her filthiness of lip and life, her schemes for defrauding the poor, her false weights and measures, her family hatreds, her merciless cruelty, her matchless hypocrisy—a band against whom there would be no race prejudice and who, by the evident self-renunciation of their own lives, disarm the tongues of their fellow countrymen.

That such men will appear, we may confidently expect, and towards the raising up of such a band the efforts of God's messengers must be directed. The native soil cannot produce them unaided ; it is saturated with avarice, filth, lying and every form of selfishness. And it would be deplorable to see them rise outside the church of Christ, for a conscience awakened, but knowing no God from whom to seek forgiveness and strength, would be roused only to fall back into darker sin, more stolid indifference and pathetic hopelessness.

This leads us to speak of China's supreme, her burning need—

### III.—THE NEED OF GOD, OF GOD IN CHRIST.

This need her three great classes—her students, her women and her remaining millions—together share. Her morality, unfounded on Him who has given man a moral sense, is like her own dumb idols. She is the colossal warning to the whole world that morality without God is

dead ; that self-culture for self's sake is an accursed thing ; and that all the good maxims of all the ages, lodged in the memories of every thinker in the land and backed by the mandates of the throne itself are but idle chaff without the knowledge of the living God. " Him that glorieth, let him glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, righteousness and judgment in the earth, for in these things I delight, saith the Lord." Whether China, since she has been China, knew the true God and has forgotten Him, we may not all agree, but surely she does not know Him now. She has a sky-god, T'ien, and a goddess, Earth, to which royal pair she pays the highest imperial homage, and her sky-god has some of the attributes of the great Jehovah. He knows all things ; he rules all men ; he can do no wrong ; he is above all idols (but does not forbid idolatry) ; he punishes the bad and rewards the good (but only in this life, for there is no life beyond). Whether he is a person or not it is difficult to say. He seems to have come into existence with the Heaven and Earth, and is never spoken of as self-existent, the living one. He is the creator of nothing, but by union with his royal consort, Earth, has begotten all that lives and moves. Great as he is, he is small enough compared with the God of Israel, and, furthermore is the private god of the Emperor in person, who, in oriental parlance, is said to be his son.

Never was I more impressed with the fact that China does not know God than last year, when a cultivated man, who had several times competed for the second literary degree, and to whom all China's teachings about Heaven were as familiar as his own name, spent a week with me, studying Christian doctrine, and stoutly opposed the conception of a Creator God, out of whose hand all things have come. But, when under the kindly pressure of the considerations that point to the being of God, his scholastic pride gave way and his mind opened to the thought that God is a spirit and would be to him a Father, it seemed to uplift him into another atmosphere of light and peace.

Yet, were it solely the knowledge of one great Creator that China should receive, inestimably as that would be beyond what she now possesses, we have no assurance that she would be morally superior to the lying and bloody Turk, to whose government hers, at present, bears so strong a resemblance. It is God in Christ, that is to say, *God as He is*, whom proud, dark China needs, and, alas, it is God in Christ that, thus far, she detests and defies. If it could be proved that the millions of China were the lost ten tribes of Israel, there would be no more striking mark of their identity than the common hatred of their rulers for Jesus, the Redeemer of the world.

Quite recently the speaker had a spirited discussion with the President of the native college at Pao-ting-fu, in the course of

which he admitted the existence of God, though he denied the necessity of praying to him. But just as we had finished this stage of our conversation, he broke out most unexpectedly, while restlessly pacing the floor, with the expression, "Wo pu ta-ying Yeh-su"—"But that Jesus I will not brook." He is on terms of comparative familiarity with us foreigners, so that I ventured to reply, without risk of giving offence, "That is not so important a matter, President, as whether the Lord Jesus will brook you." It is safe to say that ninety-nine hundredths of the student myriads of China, like President Wu, view the Lord Jesus, not with indifference only, but with resentment. No greater proof of their need of Him could there be than this fact.

Their household gods are men turned gods as a reward of merit, or their forefathers turned gods in the order of generation and death. Such a god any man who is enough better than his fellows, yes, any man who has a son, may become. But God become man, manifest in the flesh, taking our nature for the love of us, suffering that we might not suffer—a God who knows us by experience as well as by omniscience, it is He whom China needs.

Jesus will dispel her superstitions. He will teach her that she has a soul and is immortal; He will convict her of her sin; will present to her in the flesh a God full of grace and truth. She will learn the meaning of the word 'mercy' from God in Christ, and the melting grace which takes the place of the rebel and groans upon the cross will yet draw China unto him. Jesus will disclose to her the yawning gulf of a real hell and the fellowship and love of His wide home above. He will bring China into communion with Himself and the blessed Father, making real to her the Being she once groped after. Jesus will uplift and make gentle and pure her women; will teach the beauty of humility to her lords, and open a door of hope to her hopeless masses. He will teach her the law of heaven and earth, renunciation for those who need, which has not yet entered so much as into her dreams. In a word, the glorious person of Jesus Christ is the measure of China's spiritual darkness and want. What He is, she is not; what He has, she has not. The void in her soul is shaped to the fulness of the Redeemer of men; it is bottomless and boundless. She must perish as a nation without Him, for the leprosy of moral ruin is even now whitening upon her brow. She must perish as a mass of human individuals without Him, for they hate what God loves.

To bring this great Friend, whom having not seen we love, to China's millions, no higher life than this can anyone of Christ's men and women find to-day. This is a field and a task to tempt the loveliest, strongest, bravest hearts in Christendom. It involves the death of personal ambition, but the resurrection of that secret joy which attends the life lost for His sake. China needs two bands of workers from over the sea. One, be they many as they may, of prayerful, saintly,

bright faced, patient ones, even though of humble gifts and untrained intellect; the other, and I would that our friend who has the ear of college men and women in the West would sound a trumpet call for them, a band, patient and prayerful as those of deep thinkers, able to head enterprises, to inspirit and thoroughly train a hundred thoughtful Chinese if need be, men and women who have plainly laid the choicest human powers on Christ's altar and count it a privilege to do so. How worthy is our Master of such offerings, and on China's now somewhat troubled heart they will not be poured in vain!



## CHINA'S SPIRITUAL CRISIS.

—000—

REV. P. F. PRICE,

SOUTHERN PRESBYTERIAN MISSION, SINCHANG.

There are many considerations that emphasize the fact that China has reached a crisis in her spiritual history.

I.—GOD'S PROVIDENCE IN DEALING WITH THIS PEOPLE POINTS  
TO A SPIRITUAL CRISIS.

One of the seven wonders of history is God's sparing China so long. Egypt with her ancient and analogous civilization has passed away; the great contemporaneous empires of Europe have fallen; the aborigines of North America are left without a name; old India of Asia has become new India linked to Europe, only China remains. Of the trees of the ancient forest only one stands, though it has weathered four thousand winters. It is one of the wonders of history, but it is more; it is, as I devoutly believe, a revelation of the thoughts of God. It is God's hand pointing to this time and saying, "The crisis of centuries is at hand: awake thou that sleepest and arise from the dead, and Christ shall give thee light!"

God has kept this nation also from moral collapse. Dr. Arthur Smith truly says, "A result of the union of all beliefs is the debasement of man's moral nature to the lowest level found in any of the creeds;" and that moral nature has been finding a lower and lower plane. The general corruption grows worse and worse, but the comparative purity of the precepts of the sages, the reverence for superiors, the peace-loving dispositions of the people, the modest habits of the women, the patience and industry of many of the people; these and other admirable qualities of the Chinese have saved the nation from final and hopeless moral collapse.

God has kept China from material disintegration. A thousand causes might have operated during all these years to divide the Empire, but set over against all such possibilities has been the influence of one great sage, one written language, and one paternal government. The ravages of climate and the utter and universal disregard of all sanitary laws might be thought to be causes sufficient to decimate the population, but over against these destructive causes God has set a most remarkable physical vitality. Famines and floods have slain their thousands, and rebellions their tens of thousands. Dr. Faber says that there was uninterrupted war during 900 years of the Chow dynasty, during which millions and millions were slain. It is estimated that 20,000,000 died during the Tai-ping rebellion, and 6,000,000

during the great famine of 1877-78. Where else in all history can we find a record of such wholesale and periodic destruction of human life? Yet in spite of it all we are face to face to-day with nearly 400,000,000 souls,—the most tremendous responsibility ever laid upon the church of God.

China has been preserved from political assimilation with other nations. When the most High divided the nations their inheritance He bounded China on the north by the mountains and the great desert, on the west and on the south by mountains, and on the east by the trackless sea, and for long years nature hemmed her in and barred outward interference. But it is not so in our day. The sea is no longer a barrier, but a great highway for engines of war. Within sixty years China has had three foreign wars, and has lost part of Manchuria, Corea, Formosa, Burma, Siam, Annam, Tonking and Hongkong,—an average of one dependency for every seven years. There has been talk also of the partition of China among the powers. England would no doubt get her share, and her reign would be beneficent, but Russia would also take her share, and France hers; and Russian rule in China would be a blight, and French rule a back-set to Christian missions. But China is still a unit; let us thank God for that. Religious liberty is slowly making headway, and this is our opportunity,—the spiritual crisis of China.

God has kept China from the evils of civilization without Christianity. Dr. James Stalker says in his "Last Days of Jesus Christ," that while on the Cross Jesus met with three kinds of treatment: antipathy, from the Jewish rulers; apathy, from the Roman soldiery; and sympathy, from His own followers. And he says that Jesus meets with the same kinds of treatment in the world to-day. When the missionary comes to China he finds a great deal of blind antipathy, which bye-and-bye gives away to deadening apathy. But of intelligent antipathy he finds very little. It is not as in India or in Japan where, we are told, the works of Hume and Huxley, of Paine and Ingersoll, contend for the ground with the Bible. Thus the work of the missionary is more simplified. There are many enemies, but intelligent infidelity is not one of them. The Chinese need exposition more than argument, persuasion more than polemics, and when they do accept Christianity, they accept it as they do one of their proverbs, something beautiful in itself that can be nothing else than true. And that old enemy of the gospel—conservatism—becomes its ally in helping to link the people fast to the new faith.

Again, God has kept back the too rapid progress of commerce and industry. While our civilization brings much that is helpful and ennobling, it also brings much that is hurtful and vicious. Commerce reached China long before Missions, but now the tables are turned and Missions penetrate where Commerce cannot go. There is the purpose of God in it, we believe, first that there may be overcome the old antagonism between the merchant and the missionary (and it is being overcome), and,

secondly, that the missionary may precede the merchant and lay those true substructures of truth and righteousness on which all true civilization rests.

God has kept China from Nestorianism. Nestorianism entered China in the seventh century and lingered until the thirteenth. Any one who looks into its history will be surprised to find how widely spread Nestorian churches were in certain portions of the Empire. But they failed, we are told, at two points: first, they valued imperial favor more than the winning of souls, and, secondly, they laid more stress upon outward forms than upon inward regeneration.

Again, God has kept China from Romanism. It is a most impressive fact that for eleven centuries past the Christian religion has existed in some form in China. Nestorianism passed away in the thirteenth century and in that same century Romanism appeared. And we must not forget that at that time the Roman, even as the corrupted Jewish church, when our Saviour came, was the only church that held the true oracles of God. This Church met with varying success until the first part of the eighteenth century, when it reached a great height of power and influence. High dignitaries throughout the Empire were numbered among the converts, and even the uncle of the Emperor Kanghi himself was baptized, and space within the Imperial palace grounds was granted for the building of a church. In one province alone there were said to be 100 churches and 100,000 converts. In a visit throughout the Empire, the Emperor showed marked favor to the Jesuits everywhere. It was Rome's opportunity; what if she had taken it! What if the blight of Romanism had spread over this land as it has over the countries of South America! But political ambition—from which may the Protestant Church ever be delivered—arose, and Rome missed her opportunity; and now, after the lapse of two centuries more, she has not yet regained what she lost in the reigns of Kanghi and Yung Ching. We cannot forget that in the Nestorian and Roman churches there were many men of courage and consecration, whose self-denying purpose may well provoke us to emulation. Yea, there were martyrs among them; and through those two churches, no doubt, thousands came to a knowledge of the true God and eternal life. But they became unsteady in doctrine and unscriptural in practice, and God took the opportunity from them and gave it unto another, even to us of the Protestant church of to-day. *What will the church do with this opportunity?*

God has most signally and significantly opened China to the gospel. It is the glory of the most High that He works when and where and how He pleases. He makes the wrath of man praise Him, and makes His people willing in the day of His power. Two events happened in England in the year 1792 that would seem to have had no more connection than the Poles. Yet those two events have been linked together in a most wonderful manner. One was the sermon of William Carey, the

shoemaker at Nottingham, from the text Isa. liv. 2,3; the other was the delivering of the Royal Commission to Lord McCartney to proceed as England's first envoy to Peking in order to obtain certain trading privileges for Great Britain. One was the beginning of a great movement to give the gospel to the world; the other was the beginning of commercial and political causes that would operate to throw China open to the entrance of the gospel. And God laid His hand upon a man who had prayed that God would send him to that field that was the hardest, and where the difficulties seemed in all human reckoning the most unsurmountable, and when Robert Morrison ended in Macao, in 1834, that laborious life that must ever form the first chapter of Christian missions in China, the clouds were gathering and the prospects seemed almost as dark as when he first set foot in China. But God was on the other hand also making ready those causes that led to the war of 1842, the opening of the five ports (Shanghai, Ningpo, Foochow, Amoy and Canton) and the ceding of Hongkong. And the Lord had so prepared His church for this opening that within two years (and it could scarcely have been done more quickly in that day of slow travel) the five ports were occupied by thirty or forty missionaries; and within fifteen years the number increased to 100. But they were confined within the ports and they longed to lengthen their cords and press out into the great interior. I have heard Dr. Muirhead say of Dr. Medhurst that he used to pray in those days, "Oh Lord, scatter thy servants!" and God was preparing an answer by working together for good the two different tendencies, the passions of men and the prayers and labors of His people, towards the same glorious result. Causes were already at work that led up the French and English war, which ended in the treaty of June 26th, 1858, that threw China open to the gospel. And since then, as before, every great advance in open doors has come through war and riot and bloodshed, from the Tai-ping rebellion down to the riots and massacres of 1895. On the one hand God has been over-ruling the wrath of man for the breaking down of doors that have been locked and barred and bolted for centuries; and on the other hand He has been preparing His people for the work. Was ever the voice of God plainer since He said to Joshua, "Now arise, go over this Jordan, thou and all this people, into a land which I do give to them?" Will the church go over and possess the whole land?

God has most marvellously blessed the beginning of Protestant missions in China. To this I hear an objection. A critic says, "You have undertaken an impossible contract now; you cannot prove that proposition." But it can be proven, whatever criterion you take. Take first the criterion of the critics: they say that missionaries are always clashing against the ideas and prejudices of the natives. Is not that so of other foreigners? Has not every step taken in the making of

beautiful Shanghai been in the face of native prejudices and obstructions? Is not the history of diplomacy in Peking the history of one long contention? Is not the selling of opium by foreign merchants contrary to native ideas? We missionaries have to answer that opium objection to Christianity until it becomes a weariness to the flesh and the mind. The fact is that the missionary takes odds a hundredfold greater than the trader, and the wonder is that he comes into open and hostile contract with the natives so little.

Again, the mistakes and imperfections of missionaries are held up to ridicule, and the critic concludes that the missionary had therefore better withdraw. Will commerce and diplomacy consent to withdraw because of their failures? When it was reported in the early days that China was open, a large London firm thought that the women of China, now that China was open, would like to play on the piano and they sent out a large supply of that instrument; but the daughters of music in China preferred not to invest, and the pianos were thrown back upon an inhospitable market. A Sheffield firm sent out a great stock of knives and forks, but the Chinese still preferred their chopsticks; and the knives and forks were sold for their freight. Did anybody ever take the list of all the failures in mercantile houses, in banks, and in insurance companies in the Far East, and then conclude from these that commerce must withdraw? Yet that is the argument applied to the missionary!

Another objection is that the missionaries are divided up into many hostile sects. A well-known writer, who himself raises this objection, Hon. Geo. N. Curzon, makes the following admission in his book: "Dilatory attitude on the part of the Tsung-li Yamên is encouraged by the discovery which the Chinese have made long since, that the Powers whose joint action would still be almost irresistible are sundered by almost irremediable differences and can be played off, one against the other." A great statesman makes this admission, and then leaves such a state of affairs in his own department to take care of itself, while he goes on in the same chapter to criticize missionaries for their divisions! This is a fair sample of the kind of criticism we have to meet with. The fact is, that as a rule missionaries are *not* divided. The conferences of 1877 and 1890; the united representations made last year to the Chinese Government, covering almost the whole ground of evangelical truth and signed by seniors of almost all the missions; and the present conference; all these and many other things go to show that the missionaries are truly one body.

But the principal objection is reached by suggesting a simple proposition in arithmetic, viz.: "Take the number of converts, divide by the number of missionaries, and abide by the result." The answer arrived at is, "Great outlay; meagre results; failure demonstrated." Such notable writers as Geo. N. Curzon and Henry Norman have condescended to such a picayune objection, and all the globe trotters, large and small, seem to follow in their train.

If that is the test, let us apply it to diplomacy and commerce again. There have been three foreign wars: millions of dollars and thousands of lives involved; squadrons of warships kept in eastern waters at incalculable expense; days and weeks spent in parliaments and congresses discussing the Eastern Question; the best brain of the nations grappling with the Chinese problem; and what has been the result? Scarcely more than a score of ports opened; nothing gained except at the point of the sword; reform scarcely begun among the people; one railroad in the Empire; the merchant disallowed beyond the ports; and the foreigner treated with more arrogance in Peking, in the very seat of foreign power, than in almost any other part of the country! The test of outlay and results applied to other enterprises than missions in the Far East proves them veritable failures indeed.

But it is not my desire to prove any one a failure. We only want fair and equal argument for the mission cause. What do these comparative failures mean? They mean that the opening up of China is one of the most difficult enterprises ever attempted by the nations of the earth. And on this common ground the mission cause more than proves its right to be called a monumental success. Marshall a few of the results of Christian missions in China: 2,000 missionary families and homes; 70,000 native Christians and their families; 700 churches, 137 of them supported by Chinese; 1,000 day schools, with 15,500 pupils; 160 high schools with 6,000 pupils; 71 hospitals with 19,000 patients every year; 111 dispensaries, with 600,000 patients yearly; a great centre for the distribution of 200 scientific Christian works prepared by missionaries; and ten mission presses distributing yearly one hundred and two millions of pages of Christian literature. These results have cost years of pains and sacrifice, and blood, and they are scattered with their endless ramifications for good throughout the length and breadth of this great Empire. When Robert Morrison was passing through New York on his way to China, a merchant said to him, "Mr. Morrison, do you expect to make an impression on the great idolatry of China?" "No, sir," replied Morrison, "I do not, but I expect God will," and now 60 years after Morrison has died we can say, *God has done it.*

Or, briefly take the Christian's criterion. Look at a great army leaving homes and breaking tender ties; often shortening their lives or separated from their children, or burying loved ones in a strange land, enduring every ill that Paul ever endured, and doing all simply for the "well done" of their Master; such a sight makes us sing aloud in praise to God for such treasures of grace in vessels of earth. Take the story of the China Inland Mission, a story of miracles of grace; or, the story of the Baptist and Presbyterian Missionaries in Shantung, where missionaries laid down their lives for starving natives; or, the story of the Church Mission in Cheh-kiang in the days that tried men's souls; or, of the London Mission at Hankow, where reaping came after long sowing; or, of McKay in Formosa,

where 2,000 in one man's work gave up their idols for the living God ; or, the work of the United Presbyterian Church of Scotland in Manchuria, where 1,000 converts were baptized during the past year ; or, of the Methodist Mission, Foo-chow, where 2,000 were baptized last year ; see in these a greater increase in the last 8 years than in the first 80 years of missionary work. Behold the record ! In spite of all human failures and mistakes and unworthiness, what hath God wrought in the beginning of Missions in China !

And now, look at the marvellous imprint of the Divine Hand ; a great nation with a vast population, but with such resources as might support five times as many ; this nation kept through the centuries, though a thousand causes might have caused dismemberment ; kept from moral collapse ; kept from assimilation with other nations, and from the vices of civilization without Christianity ; kept from false religions which nearly won their way ; and now in our day, thrown wide open to the gospel, with the direct seal of God on the beginning that has been made ! Once the Apostle Paul longed to bring the gospel over this way, but at Troas the Spirit of God sent him into Macedonia, and he went into Europe instead of into Asia, went yonder instead of coming here. Only fourteen years afterward Buddhism, instead of Christianity, came to China. But now after all these years the way is open, and Paul's coveted opportunity is given to us. What are we going to do with that opportunity ?

## II.—THE PRESENT CONDITION OF THE PEOPLE MARKS A SPIRITUAL CRISIS IN CHINA.

This is true of China among the nations. Napoleon said, "There sleeps a giant ; let him sleep." But the giant will not sleep forever. Sooner or later—and there are signs now—there will be an awakening. Of a military awakening we are not fearful yet ; the Chinese are not a military people, but they are a cool, calculating, commercial race. Suppose the dream of the present day should be realized and every remote part of China be reached by railroads, the nation thrown open to active competition with the world ; and suppose that the Chinese awaken to their opportunity and place the results of their imitative power and of their cheap labor upon the markets of the world ; what would be the result ? Probably an international panic in trade such as this century has never witnessed. But with a more vital matter than this, even, we are concerned. In the awakening, what will be the moral force China brings into the world ? We have an expression,—“the family of nations.” We know that immorality in one branch of a family affects the whole. In this great family of nations here is a branch comprising one-fourth of the whole : what shall this new element become ? corrupt and corrupting like Turkey, or a new infusion of truth and international justice ? Oh, that we who hear, and those to whom the messages of this con-

ference may go, might each register a new vow in heaven : "That, by the help of God, I shall do all in my power to make the coming influence of China an influence for truth and righteousness and God !"

The *suffering* which alone Christianity can relieve is motive enough to give the gospel to China. The relief of suffering levels creeds, and unites men of every color and clime. More than once flood, or famine, or earthquake, in one part of the world, has struck a responsive chord throughout the whole family of nations. But here is a wail of suffering, day in and day out, year in and year out, it is the suffering of millions of men and women who die in agony and of helpless little children, a suffering which medical science alone can relieve. Yet in view of this suffering—and only those who see it from day to day know what it is—there is only one medical missionary to every 2,000,000 of the inhabitants.

TAKE THE THREE *National Curses* TO EXHIBIT CHINA'S NEED.

1.—MISRULE.—Where in all the world are the highest salaried officials to be found ? In poverty-stricken China. While this is so, on the other hand the means of livelihood of others is so curtailed that they can live only by squeezes and exactions. Of patriotism in China, let us believe there is some; but much that bears the brand of patriotism is only policy after all, and the greed of gain, so prevalent in private life, is carried, alas ! into public office. The spirit of many mandarins may be fairly illustrated by the case of a northern mandarin, which was reported in the native papers during the late war. This man was entrusted with \$9,000 (Mexicans), with which to purchase arms for use in the time of his country's great need. He took \$2,000 of the amount, with that purchased old rusty guns, pocketed the \$7,000, and reported that he had done his duty ! It is well understood in the Chinese Government that each official, if he gives in a certain amount to the Imperial Exchequer, may keep the remainder that he is able to raise among his people. The fountain of justice is wholly corrupt. I have seen beautiful pictures in books written on China of the Chinese court house open at all times of day and night, freely open for the injured and the oppressed. It is as though it were said that a beautiful shearing house were always open and ready for any sheep that would go in. The people have long ago learned to keep clear of the courts as much as possible, for a lawsuit will generally mean the loss of all that is involved. If it were not for the remarkable aptitude of the people for settling their own quarrels, the Government would probably have collapsed long ago. And the people pay dearly for their misrule: no public improvements; no sanitary regulations; no police force; taxes often forty or fifty per cent of profits; and \$150,000,000 (Mexicans) spent yearly for the support of a worthless army.

2.—**GAMBLING.**—Born in idleness, thriving in idleness and breeding, gambling is a universal contagion as well as a national curse. It is the national recreation, and it leads to dishonesty, desperation and lawlessness. It brings millions to the dogs, and it probably breaks more mothers' hearts (and there are many bleeding mothers' hearts in China) than any other national sin.

3. **OPIUM.** Opium in China is the devil's business from beginning to end, and in no way is this manifest more than in the misrepresentations that have gone forth as to the actual state of the case. There is one class of witnesses whose testimony should be conclusive, and that is those who know the language, who come into daily contact with the home life of the people and who have not the least motive to misrepresent, viz, the missionaries. Their testimony is well expressed by Dr. Graves in his recent book on "Forty Years in China," when he says, "Opium is eating out the vitality of the people like a gangrene." The Emperor Tao Kwang, when urged to legalize the traffic said, "I can never consent to derive a revenue from the *vices* of my people." And his view of it has been taken by every sober-minded Chinese since:—the opium habit is a *vice*. All speculation that is calculated to minimize the evil of the thing may be fairly met by the figures which Dr. Edkins was kind enough to furnish me: during the past year \$200,000,000 worth of native and \$20,000,000 worth of foreign opium has been consumed in China. This amount of money is enough to support the whole population of China for twelve days. And we know that the amount of opium represented is enough to make 10,000,000 opium slaves and bring want to 100,000,000 human beings. Three distinct evils may be traced to opium: 1st.—It undermines life and energy. Why, after Lord Wolseley had said "The Chinese possess every military virtue," did the Chinese suffer defeat from their little neighbor Japan? Because opium had taken away the strength of the army—that was one main reason. Why in the face of national extinction itself do the Chinese seem so nerveless and inert? Because they are opium slaves and the sons of opium slaves. The curse passes from father to son. 2nd.—Land formerly used for grains and other life-giving products is alienated to the cultivation of opium. Look at the figures again: out of every eleven parts of opium ten are now raised by the Chinese themselves. The Flowery Kingdom is fast becoming the Kingdom of the Deadly Flower. Should England desire now to undo her wrong she could no more do so than spilled water could be gathered from the ground. Those who brought in opium brought the tares, and the harvest of tares is at hand. England sowed the wind, and poor China is reaping the whirlwind. We can no longer look to political England for help, but to Christian England and the Christians of other lands. 3rd.—Opium induces suicide. When one is miserable—and there is a great deal of misery in

China—it is so easy to spend a few cash, buy a little opium, and go to sleep never to awake in this world of sorrow again. Throughout the length and breadth of this land are thousands of graves of self-murderers, all traceable to opium. What is the remedy when the body politic develops such awful sores? Not outward appliance alone, but the need is new blood. China's hope is in Him who says, "A new heart will I give you, and a new spirit will I put within you." The regeneration of China means the regeneration of the Chinese.

AGAIN, EVERYWHERE IN CHINA WE SEE MORAL DECAY.

1.—Look at the pride of the Chinese. Curzon says in his trenchant language that "China is wrapped in the mantle of a superb and paralyzing conceit." This witness is true. There is the "Middle" Kingdom, foreigners belong to the "outside" kingdoms, and they have never, even in their proclamations, been able to use a respectable term for foreigners. Pride is a bar to all progress, as is well illustrated by the Chinese unwillingness to build the Peking—Hankow Railway, because, forsooth, the Chinese are not able to do it all alone, and no glory must go to foreigners! The only hope of China is in that religion of which it has been said, "the first step is humility, the second step is humility, the third step is humility." When China learns to be humble, then China will learn to be great.

2.—The ignorance of the Chinese is vast and intense. The ignorance of even the higher classes may be illustrated by the remark of a mandarin taken captive during the early wars with China. While on a man-of-war his captors tried to interest him in current events, but he was stolid toward all attempts, replying, "I have within my stomach the Four Books and the Five Classics; what need I more?" The Chinese people are ignorant of the heavens above them, of the wonderful structure of their own bodies, of the face of their land, of the position and power of foreign countries, and of every form of elementary science. This universal ignorance is making them slaves to a thousand superstitions. Does any one suppose that aught but Christian education and Christian Missions can lift this black cloud of ignorance that has long ago settled over the land?

3.—The Chinese are thoroughly selfish. Every good, be it the building of a bridge or the helping of the poor, is branded with the promise of merit. The Rev. Y. K. Yen said, in the Conference of 1890, "The Chinese only worship the gods through selfishness; there is no true piety." All for self, no unselfish service to fellow-man, and no glory to God. Even often when men are drowning in the harbours, those in boats near by will not save them until they have extracted promises of large sums of money, and this universal selfishness leads to universal and most deplorable covetousness.

4.—The Chinese are untruthful. No one who knows them

will deny this. When it is to the interest of a Chinaman to lie, he is supposed to be a liar until he has proven that he is truthful. This is true even among the scholars of the empire, who are every one searched most carefully at the examinations. It may be said as in the days of Jeremiah: "Run ye to and fro through the streets of Jerusalem and see now and know and seek in the broad places thereof, if ye can find a man, if there be any, that executeth judgment and seeketh the truth." Can anything but Christianity cure this?

5.—The moral systems of the Chinese have failed. Even Confucius said, "We do not yet know about life: how can we know about death." What a system like that has done for men with immortal souls, let the lives of Confucianists answer. Edwin Arnold and others may talk about the beauties of theoretical Buddhism, but we can tell them of the corruption and iniquity of practical Buddhism. "Like priest, like people," is a proposition that needs no defence, and the lives of Buddhist and Taoist priests are, nine out of ten, lives of immorality and vice.

Now, what is the hope, the only possible hope in the face of such moral curse and moral decay? As Dr. Arthur Smith well says, "You cannot carve rotten wood." In my boyhood days a tree in an old field near my father's home excited my fancy, and it has taught me a lesson since. The original tree had rotted away leaving only the stump, and growing up within that stump, nourished by the decaying wood, was a new tree, growing up into beauty and strength. And so out of the decay of Chinese religion and Chinese morality must grow up that new tree of imperishable beauty and strength whose root is the regeneration of the individual heart.

### III.—OTHER CONSIDERATIONS INDICATE CHINA'S SPIRITUAL CRISIS.

1.—The progress and practices of the Romish Church in China present a problem we may well ponder. With a million of adherents, given to a preaching and practice that subverts what we hold dearest, and proselyting numbers from the Christian church often by questionable methods, they present a factor in the work that we cannot overlook. This is well stated by Dr. Wheeler: "Protestantism must speedily occupy the field with a well-equipped army of heroic workers, or she will soon have to contend with the vast forces of paganism on one side, and a legionary foe of kindled blood and hostile faith, powerfully entrenched, on the other."

2.—We must consider also the vast numbers of the Chinese people. A friend and colleague who had to leave China and is fighting a deadly disease in the homeland made a remark that I wish might live in the hearts of every one of us. Said he, "I have never been out of sight of a living Chinese, or the grave of a dead one." That may be said of the vast inhabited plains of China. Think of it! Count the myriad stars visible and

invisible, and you cannot begin to reckon the value of the souls in China who are going down to Christless graves. If one soul is worth a world, what is the value of 360,000,000 of souls?

3.—We cannot forget, too, that the honor of God is at stake. The Chinese are corrupt, we all admit; they are also sinners. They have made God like unto birds and four-footed beasts and creeping things. They have made Jesus Christ a hog, and they throw vilest contempt upon his servants. They have worshipped and served the creature more than the creator, who is blessed forever. In issues between kindred nations when the national honor is at stake, arbitration is declared impossible. A nation flies to arms for the honor of the flag, and brother sheds the blood of brother. What! If this for the honor of an earthly throne, what shall we say when the honor of the Throne of the most High is imperilled; when they are casting contempt upon that Name which is above every name, and conspire together to "darken the glory of God?" Shall no consuming zeal to defend His honor, to vindicate His right to reign, burn within our breasts?

Or, we might turn the dark picture, and see how God has spared the Chinese—not one, two or three years, but—four thousand years. Was ever such pity? Was ever such call upon the Church to catch the meaning of that Divine love and give the gospel to China?

#### IV.—TWO GREAT NEEDS.

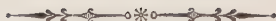
"God give us men! A time like this demands

Strong minds, great hearts, true faith, and ready hands."

1.—We need men. Not so much quantity we need, as men of the true ring. It is not with God to save by many or by few. Gideon chose 300 out of 32,000. Our Master had 500 Christians of the rank and file to choose from; 70 of the more efficient to choose from; yet for this great work he chose twelve. Men, we need, of sympathy, of common sense and tact, without harshness and without undue suspicion of their fellows. Men we need of boldness, and of the baptism of fire. Who will answer? "It is God, who calls, qualifies, and sends forth." God, give us men! And, God, give grace to those whom Thou dost call, to answer and come without delay!

2.—We need prayer. There is need of men. There is need of consecrated money. There is greater need of prayer. The need in the field to-day is for native laborers. That need must be taken straight to the Lord of the Harvest. There is need in China of a mighty baptism of the Holy Ghost, creating tongues of fire and hearts of flesh. The time, even God's set time, we believe, is at hand. A vision rises before my eyes. It is, China redeemed. It may be after these gray-headed fathers are laid in their graves. It may be after we who are younger are passed hence. But it *will* come; and why not speedily? In all God's past dealings with China a thousand years have been but

as a day. Now, why may not a day become as a thousand years? And now, I see another vision. It is, such a message going out from these conferences as that the whole church will be moved to pray mightily to God for China. The whole Church on their knees praying for China! Oh, what an event that would be! God could but hear, and soon we should realize His promise: "Behold a king shall reign in righteousness and princes shall rule in judgment, and a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; *as the shadow of a great rock in a wearland.*"



## THE PROBLEM OF CHINA'S EVANGELISATION.

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REV. F. W. BALLER,

CHINA INLAND MISSION, CHEFOO.

We have before us, to-day, an enormous subject, the fringe of which is all we can possibly touch. We are to deal with the evangelisation of this great country. What is being done; What is to be done; and, How is it to be accomplished?

Many people criticize missionaries for the little that has been done, and blame them for undertaking the missionary enterprise as if it were theirs. Let us recognize at the outset that God is responsible for this work of evangelisation, not missionaries. It was He who started it, and it is under His authority that missionaries work. Christ himself initiated it after redemption had been accomplished, as the distinctive mark of a new dispensation. He gave the command to go into all the world and preach the Gospel to every creature.

This command of Christ is a strong evidence of two great facts:

(1). That God desires that all men shall partake of His salvation. It is a wonderful thing to think that God loves all men. We love some men, and do not love others; there is no man, however unworthy he may be, who is not included in God's love.

(2). That all men need the Gospel. Men may say what they will about the heathen, experience and observation alike confirm God's statements as to man's need.

It is a very remarkable thing that the missionary enterprise has continued through these eighteen or nineteen centuries. Is it not strong proof that the author of it has the power of an endless life? He has infinite might and infinite resources. Virtue flowed from him when on earth to heal the sick and the suffering, and to-day His victory over the disease and death of sin is manifest in the triumphant power of the Gospel.

China needs such a Saviour. Heathenism is death. The living in this land are in bondage to the dead. The actions of a man, or of a community, are regulated by them. The dead are more honored than the living. The triumph of Christ therefore is the victory of life over death, truth over error, free grace over dead works. This is the strongest evidence that Jesus Christ is with us in power. He who sent us still lives.

Many candid friends speak of the hopelessness of the missionary enterprise. This spirit of hopelessness arises from three causes: (1) Ignorance; (2) Lack of sympathy; (3) Taking a short view of the case. There is so much nonsense published

and believed that the majority of men are really ignorant of the actual state of the case. Men are out of sympathy with the work because out of sympathy with God Himself. Very many take too short a view. They look at what may have been done in one or two years and call it a failure: they fail to take a full sweep of time and see the whole development. As we ascend a mountain in the early morning we see a sea of silver mist, as we rise higher and our view enlarges little green islets appear, which gradually grow in number until the whole landscape is full of verdure. So let us look at China. At first we may see only a little, but as we prolong our gaze the work spreads our before us as one grand, successful enterprise.

In order to heighten the contrast let us look at:—

#### I.—WHAT IS BEING DONE.

When I came out in 1873, a line drawn through China from north to south, starting from Kalgan and passing through Hankow, terminating say at Pakhoi, marked the western limit of Protestant Mission effort. West of that line no Protestant missionary work was being done, while there was but one Mission station in the whole province of Gan-hwui; comparatively nothing was known about the accessibility of many of the cities, and little of their exact location. *Now* the whole of that vast region has been itinerated over by missionaries. The cities are known, and the facilities of travel. The Gospel has been preached over most of the field. There are 109 Protestant missionary stations in this formerly unoccupied territory (including the province of Gar-liwui), 320 missionaries (not including wives), and some 2,000 native converts. This takes no account of the medical and educational work that is being carried on.

Let us take a broader view and see what God has wrought in the whole field. Statistics are sometimes dry and uninteresting, but they will not be so if we see in them the goodness and faithfulness of God. Sometimes too they are apt to make men proud, but let us remember that in these results we can find nothing in which to glory. Prayerfully, and thankfully, then, let us meditate on these figures:

#### GENERAL WORK—PASTORAL AND EVANGELISTIC.

Number of societies now at work .....	44
Foreign missionaries (not including wives).....	1,330
Native preachers .....	3,068
Organized churches .....	706
Wholly self-supporting .....	137
Partially self-supporting .....	409
Communicant converts .....	60,000 to 70,000
Sunday Schools .....	475
Pupils in Sunday Schools .....	17,176
Teachers in Sunday Schools .....	632
Enquirers at any given time, say.....	15,000
Native contributions, in 1893 .....	\$31,000

## MEDICAL WORK.

Foreign physicians.....	(male) .....	96	
"	" .....	(female) .....	35
Native qualified assistants	(male).....	47	
"	" .....	(female) .....	11
Medical students.....	(male).....	151	
"	" .....	(female) .....	28
Number of Hospitals .....		71	
Number of Dispensaries .....		111	
Chinese treated in one year, about .....		20,000	

## EDUCATIONAL WORK.

Pupils in mission schools and colleges	(male)...	14,555
" " " " " "	(female).	6,788

Total..... 21,343

These statistics take no account of the many other lines of work which cannot be tabulated, such as the preparation and distribution of literature, evangelistic work, native and foreign, etc., that has been and is being done. But what has been done is only a platform upon which to base our expectations of greater things; it is merely a stepping stone to larger fields. We have scarcely begun as yet. Not a hundred thousand of the 350,000,000 of this vast nation are followers of Jesus Christ. This leads us to consider:—

## II.—WHAT NEEDS TO BE DONE.

Taking the population of London at between five and six millions, the provinces of Kansuh, Yünnan and Kweichau have each a population equal to about that of the great Metropolis. How well are these three provinces supplied with workers, and how large a force of Christians have they? Listen to the answer:—

Kansuh has 23 missionaries, and 63 native converts.

Yünnan has 23 missionaries, and 20 converts.

Kweichau has 19 missionaries, and 100 converts.

Hunan with 16 millions and Kwangsi with 5 millions have practically no workers, at least none stationed permanently within their borders.

Last year I escorted a party of ladies through the province of Honan. By-the-by, have you ever noticed that when missionary ladies are spoken of, especially if they go into the interior, they are usually called "delicate"? Such talk is bosh. They may easily and safely travel and reside in the interior. I have yet to meet anything that can be called a real hardship in connection with interior travelling. Well, in travelling through Honan, along one of the chief lines of commerce, we journeyed for fourteen days without passing a missionary station. One day on meeting a native colporteur we were so delighted to meet a Christian worker that we felt

like embracing him. Now, this whole province, with its 15 millions of people, has but 34 missionaries and 300 converts; while the work is being carried on from four or five centres only.

Even in the older fields of missionary work in China—the provinces near the coast—there are vast regions that are yet practically untouched because of the scarcity of laborers. There is a great need in all the unevangelised regions for a large amount of itinerant work. Such work, systematically and perseveringly conducted, is one of the best means we have of carrying the Gospel to this people.

### III. HOW IS THIS WORK TO BE DONE; AND BY WHOM?

The imperative demand is for more workers. We greatly need foreign workers. Moreover, we need especially to pray for native workers. Foreigners cannot evangelise China alone; it is only a dream of the imagination to suppose so. With our present staff, it is, as Duff said, "Like trying to cut down the forests of Africa with a penknife."

Some years ago it was proposed that the whole field of China should be divided among the different missions, and that each mission should lay itself out to reach the section it occupied. This proposition, I believe, needs to be re-made. More wisdom needs to be exercised in the opening of new stations. Sixty missionaries scattered around among several points will do more good than sixty missionaries put together at one centre. There is a great deal of waste energy because men are not put where they are most needed. To crowd new workers into centres already occupied, is the way *not* to evangelise the country as a whole.

It makes us all feel grateful to see the wonderful uprisings among the students of Christian lands—a movement like that of the Student Volunteers for the Evangelisation of the World. It makes me wish I were young again that I might enter the heat of the battle. We may look to such movements as this for re-inforcements.

When Ahab met the hosts of Ben haded, he asked of the prophet by whom the Lord would deliver the multitude into his hands. The reply was, "Thus saith the Lord. By the young men of the princes of the provinces." So now, in the warfare with heathenism, it is by the young men of the princes of the provinces, consecrated young men chosen by God, whether from college, or university, or office, or farm, or workshop, that the victory is to be won. But the men must be picked men.

### IV.—WHOM DO WE NEED?

I.—We want men who are themselves thoroughly converted. We do not want men who are going after all the latest religious fads. We live in an age of fads, all spoken of in the superlative degree. We need no destructive higher critics, or men who are always harping on "catching the spirit of the age." Like

Spurgeon, if I could catch the spirit of the age, I would put him into the bottomless pit as soon as possible.

2.—We want men who believe that there is none other way under heaven given among men, whereby the heathen must be saved, except through Jesus Christ. There is no place out here for men who are taken with the idea of "comparative religions." There is no room for comparison. Jesus is unique, peerless; God over all blessed for ever; as such He may not be mentioned side by side with such men as Confucius, Mencius and other heathen men who perchance, as Cowper says, "If now alive would meekly sit, the humble learners of a Saviour's worth." We do not want men who approach heathen religions in an attitude of apology for intrusion. There is no place for those who have only one drop of gospel to two or three oceans of theory.

3.—We want men whose absorbing passion is to save souls; and who are content with something far higher than some social scheme, some gospel of whitewash.

4.—There is no place for the "larger hope" Christians here. The larger hope, being a heathen doctrine, is here already. Yesterday in this city, on the Feast of All Souls, all sorts of commodities for the use of the dead, who are supposed still to be in salvable state, were burned in the streets and houses. China has enough of that. Her temples and her worship, her offerings for the dead, and her propitiatory sacrifices, tell of the "larger hope" that she already has. It has been found wanting. What she needs is Christ, the only hope.

Neither do we need any new theory of evolution. Long before Darwin ever breathed, the system of evolution was fully developed by Ch'u-he. The Chinese are the greatest evolutionists in the world; and five hundred years before Christ he had spun out his theories. China needs regeneration, not evolution. Theories of a godless philosophy will avail nothing.

Let young men and young women come with Paul's ambition to build on no other men's foundation. Let them be ready to endure hardship for Jesus' sake. Let them come prepared to speak the gospel with no uncertain sound. There is no limit to the number of such men whom God can use in this land that lies in gross darkness.

From what has been done we may gain fresh courage to do what remains to be done. Let our hearts be gladdened by the signs of promise. Let us take a fresh hold on the ascended Saviour and go forward.



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## THE CLAIMS OF FUHKIEN.

—000—

REV. G. LLEWELLYN LLOYD,

CHURCH MISSIONARY SOCIETY, FOOCHOW.

The subject upon which I have been requested to say something to you this afternoon is the present position and aspect of missionary work in this Fuh-kien Province, towards which the deplorable massacre at Hua-sang has lately attracted the sympathetic hearts and earnest prayers of the entire Christian world.

It seems almost necessary at the outset to say a few words with regard to the Chinese Empire as a whole, and of our work as Protestant missionaries in her midst, and later on to touch upon the introduction of Christ's religion amongst the people of this province. The feelings which many of us entertain for this mightiest of all the nations in extent and population, is one of deep sympathy and sincere pity. China is lying semi-prostrate under the succession of heavy blows which have been showered upon her, and while we deeply regret her attitude towards outside nations, yet when we remember what her intercourse with them has cost her, we cannot be much surprised at her evident unwillingness to open her gates still wider for the introduction of western religions, commerce and civilisation.

We are sometimes inclined to say, and, indeed, we often *do* say, that this mighty mass of humanity—a third of the world—moves very slowly in our direction, and we often wish we could give it an impetus towards Western ideas, and awake it from its stolid indifference; but, let it be remembered that China has made immense progress during the present century, and granted concessions to foreigners, which it seemed impossible 50 years ago she would ever grant. If you would verify the truth of this statement, I would ask you to read a paper by Mr. Parker, in the July number of the *Nineteenth Century*, and see how the then reigning Chinese Emperor addressed King George III, although at the close of the eighteenth century. He used towards him the most bombastic language, treated him and his ambassador with the utmost disdain, and declared that—what we look upon as a matter of course to-day could never be—no treaty port could be thrown open to foreign trade; no missionaries allowed to propagate the heretical Faith in the Middle Kingdom; no foreign ambassadors granted an audience by the Son of Heaven. China was a country by herself—the Divine Kingdom—she could never listen to the proposal that she should join the comity of nations. We thank God that all this is changed now; the

seemingly impossible has become *un fait accompli*, and we missionaries who are scattered throughout the eighteen provinces of China Proper and in her great northern dependencies, see before us an open door which no man can shut—an opportunity for proclaiming Christ's Gospel, which is without a parallel in the whole world. It is true that we find many difficulties confronting us, and many dangers attending our steps as we carry the message of salvation into this greatest of all Satan's strongholds, but surely this should neither surprise nor alarm us. Just because Chinese *is* the enemy's mightiest citadel, we must expect him to plant his hosts the most thickly against those who come to do battle with him here, and we cannot be afraid when we remember that He who has bidden us come, Himself is with us. "Arise, let us go hence," was the word we heard as He sent us forth.

The attitude of the Press with regard to the troubles of last year, which culminated in the Hua-sang Massacre, has, on the whole, been of a favourable and sympathetic nature, but now and then comments of an adverse kind have been made. It is asked, for instance, whether it is wise or politic for us to force our way throughout China in the face of opposition, insult and injury; whether, above all, *ladies* ought to be allowed to risk, and, in some instances, lose their lives amongst such cruel and vindictive barbarians as the Ku-cheng vegetarians proved themselves to be? Ought we not to confine our missionary operations to the neighbourhood of the treaty ports, where we are within reach of our Consuls, and therefore less liable to danger? Our answers to criticisms and suggestions of this kind must depend almost entirely upon the standpoint from which we view our work, and the motive which has led us so far from home to spend and be spent amongst these sons of Han. We stand then with both feet firmly planted upon the last great Commission given by Our Lord and Master to His disciples. He bade them, and us, no less, to go into all the world and make disciples of all nations, prefacing His command with an assurance of His own illimitable power, and appending to it the promise of His continual presence. We cannot then, we dare not, exclude China from this world-wide commission. *All mankind, all womankind* everywhere, come within the sweep of its wide embrace, and such questions as—Is it safe? Is it politic? Is it dangerous? not only *need* not, but *must* not be asked, because to ask them is to doubt His wisdom, His power, and His presence, who gave the order.

Did danger deter the Captain of our salvation from coming to earth to meet the scoffs and insults of the Jews, and die a felon's death to redeem mankind? Did thoughts of possible peril or questions of policy prevent the early missionaries from coming to Britain to preach Christ and lay the foundations of all that is good and great in the Anglo-Saxon world to-day? No! they went forth to find Christ's "other sheep," though the sentence of death was written upon many of them the moment they left

their homes; and the difficulties those brave men had to encounter were so many and so great that we blush to mention ours beside them. Shame on us then, if with nineteen centuries of Christianity behind us to cheer and animate us, and with the near approach of Christ's second advent to hasten and inspire us, we hang back and refuse to open fire upon these forts of darkness, because there is danger, or may be death, in our path. Surely we may echo the words of our great poet, whose name is esteemed on both sides of the Atlantic, spoken with reference to the soldiers of our Queen-Empress, and say that since our Captain's word of command has been clearly given—

Ours is not to make reply,  
Ours is not to reason why,  
Ours but to *do* and *die*,

or *live*, as He wills. China, though she knows it not, is in sore need of the Gospel of Christ. She has a wonderful history and a hoary antiquity, but she has not the knowledge of God, which alone can make a nation or an individual truly great. Her literature claims for her a place amongst the civilised nations of the earth, and yet many of her customs and laws are barbaric, and can hardly find their equal amongst the most degraded tribes of Africa.

To the students of England, of America, and of Germany she silently appeals for help and enlightenment. Her own students are, some of them, learning English, and are finding out the impracticability and inutility of their own methods of instruction, and the shallowness of the knowledge contained in their venerated classics. We want Christian students to come and show them both by precept and example that all the treasures of wisdom and knowledge are stored up in Christianity for the use of mankind everywhere. And who shall forbid the consecrated women of Western lands having a share in this great and blessed work of evangelising China, of bringing the Saviour to the Chinese, and the Chinese to the Saviour? When they come to us in all the fervour of their faith and love, tell us how they long to come, and declare their readiness to lay down their lives, if need, be in this Holy Cause, as their sisters have done in the earlier centuries of the Christian Faith, who are we to say them "Nay," to bid them stand aside and let us men do the work, when we know perfectly well that men can never reach the women of China, can bring no influence worth speaking of to bear upon the mothers, wives and daughters of these Far Eastern empires. Rather surely, shall we stretch out to them the hand of welcome and bid them a hearty "God Speed," praying that their efforts to ameliorate the condition and save the souls of their Chinese sisters may meet with great and increasing success.

But it need hardly be said that our burning zeal to evangelise China must ever be tempered with a sanctified discretion if our work is to be lasting and solid. We must not

excite the prejudices of her people by unwise and rash acts; we must not show our contempt for their cherished ideas by riding roughshod over them; we must not set at defiance their laws of etiquette by ignoring and ridiculing them; nor must we seek to uproot their deeply-seated superstitions with too rough a hand. Calmly, considerably, and courteously must we live and act amongst them, neither magnifying their faults; nor minimizing their failings. We must point out fearlessly their grave danger apart from Christ, and show them what a wealth of blessing becomes theirs the moment they accept Him as their Saviour. So shall His Kingdom come in the lands of Sinim, until this great spiritual desert rejoices and blossoms as the rose, and the Glory of the LORD is visibly seen resting upon it.

And now I turn to this Fuh-kien Province, where our lot is cast, and where God has granted such a manifest blessing to the labours of His servants. Let me, in the first place, say a little about the Province itself before I go on to speak of the missionary work being done in it, and also of the workers themselves. This Fuh-kien Province is the smallest of all the eighteen provinces of China, with the exception of its neighbour on the north, Cheh-kiang. Still, it is just about the size of England, and contains probably some 20,000,000 people. Two of the treaty ports, Amoy and Foochow, are situated on its coasts, and the latter is the provincial city, containing a population estimated at 1,000,000. Fuh-kien was not originally a part of China, having been inhabited by the *Mino-tsz* alone until a comparatively recent date, and its inhabitants are still looked upon and spoken of as foreigners by the people of middle and northern China. Like Canton, Fuh-kien is a very mountainous province, and its inhabitants are much more energetic and active than their fellow-countrymen further north. Their turbulent and independent spirit is a source of great trouble to the officials, and there are regions on its coast where a mandarin dare not go except with a large escort of troops. It is almost exactly half a century ago that the first Protestant missionaries landed at Foochow, and began to study its strange dialect. They found it very difficult to procure lodgings, even of a rough kind, and met with little sympathy from the people, while the officials were highly incensed to think that China had at length been compelled to admit the "outside barbarians" within her borders. Rooms were, however, rented, some at Nantai and others in the city, and these pioneer missionaries commenced their work of living and preaching Christ. That they were earnest, painstaking and laborious, is abundantly evidenced, and yet, strange to say, they, and others who joined them, toiled for some ten years without the least visible sign of success. During that decade of seed-sowing and testimony-bearing the reapers' sickle was never once used, no ray of light was given to cheer the hearts of those devoted men and women. Some of them passed to their reward, stricken down by the climate.

Others returned home invalided, while some remain until this present day, rejoicing with us younger missionaries as they see the harvest of souls which is now being gathered in. As we look at this Fuh-kien Province a little more closely we see that it is divided into sixty counties or *hsiens*, each taking its name from the walled-city, which is its centre, and in forty of these counties missionary work is now being carried on.

The policy adopted by the early missionaries, and continued by their successors, of getting away from the treaty ports, and planting out-stations in the country, as opportunity offered, was an eminently wise policy, and the result seen to-day is the proof thereof. But when I state that two-thirds of the counties in this province are occupied by Protestant Missions, it must be borne in mind that they are occupied very unequally. In several, one or two solitary stations are found in an entire county, in others, forty stations are spread on a like area. I say this lest our friends should imagine that two-thirds of the *people* of Fuh-kien have been reached by the Gospel; probably not one in ten has any intelligent idea of the meaning of the Church of Christ, of which they have heard, may be, vague rumours or idle tales. Still, the fact that forty of these counties have been reached by the Gospel, and are at present occupied—however inadequately—is ground for deep thankfulness, especially when we remember that other entire provinces have as yet been hardly touched.

We have seen that, for the first few years of missionary work in this region, the outlook was a most discouraging one: it seemed as if the seed was indeed falling by the wayside, to be trodden under foot; but to-day the prospect is an entirely different one. We find tens of thousands of converts among the hills and valleys of the province; hundreds of material churches bearing visible testimony to the presence of Christ's invisible Church; thousands of children being taught line upon line the great facts of our redemption and salvation; while a large number of Christian students in our colleges are being trained for the work of evangelists and pastors. The native church has made great strides in the direction of self-support, self-extension and self-control, and although our organizations are by no means perfect, and, in fact, leave much to be desired, yet we cannot but rejoice that so much has been accomplished in a single generation.

There are, at the present moment, *six* missionary societies at work within borders of the Fuh-kien Province, three American and three English, or, if we include the Bible Societies of England, Scotland and America, whose work is distinctly missionary and of high value, *nine*. Four of these have their head quarters at Amoy, and five at Foochow. In speaking a little more definitely about the work being carried on in this neighbourhood, it seems best to divide it into several departments which naturally suggest themselves.

Let us then begin with—

## EVANGELISTIC WORK.

This is almost of necessity the aspect of missionary work which most commends itself to our friends at home, and which casts a robe of romance around the outcoming missionary. He calls to mind the picture of the African missionary, seated under a palm tree, arrayed in highly coloured garments, and protected from the sun by a tall, black hat, teaching from an open book, presumably the Bible, the rows of dusky natives sitting so quietly and so deeply interested at his feet; and yet, when he gets into the mission field, he finds that most of the evangelistic work of the various missions (at least, in China) is done, not by the missionaries, but by the natives. And I should like to remind you here, that while the Fuh-kien missionaries have done much, and are still doing much evangelistic work, it nevertheless remains true that the great mass of the converts in this province have been brought to Christ by the efforts of the native Christians themselves. And my own conviction—an evergrowing one—is, that if China is to be evangelised the work must mainly be done by the Chinese Christians. In the first place, because they can do it so cheaply; in the second place, because we can never put ourselves in the position of a Chinaman, and therefore cannot appeal to him as a converted native can. We may earnestly desire to become a Chinaman to the Chinese so as to win them to Christ, but we can never do so except in a remote degree. The Chinese mind is an almost insolvable problem, and only one of themselves can at all understand its depths. Of course, it remains true that many and many a Fuh-kienese has heard the Gospel for the first time from the lips of an European missionary, and has eventually become a follower of Christ, but, generally speaking, I believe that what I have written above is true, and that native agency *will* and *must* be chiefly employed in bringing the millions of these densely populated provinces to Christ.

The next branch of our labours claiming our attention is—

## EDUCATIONAL WORK,

the supreme importance of which will be obvious to all who agree with the foregoing remarks.

We have in this province then, *two* Anglo-Chinese colleges, containing an aggregate of some 300 students. The English language and the Chinese classics are the chief subjects of study, and the aim of the teachers, all of whom are missionaries, is to bring the students into living union with the Light and Life of men—Christ Himself. It is with devout thankfulness we can say, that some of these young men—the hope of China—have nobly responded to this call to consecrate their lives to the Saviour, and are to-day witnessing for Him in houses of business and elsewhere; we can all of us put our fingers upon such. We have *three* Theological colleges, where English is not taught, but all teaching is carried on in the Chinese

language. The students, numbering in all about 100, are carefully selected from our various congregations; many of them have been boys in our schools, and after examination are admitted as probationers. The period of study varies from three to five years in the different Missions, and the object of the teachers is to prepare these young men for the work of the ministry. It is gratifying to note that as a rule these men prove very satisfactory, and many instances could be given of their devotion to Christ.

The life of a Christian teacher in this region is by no means a bed of roses. Some of them have laid down their lives directly and others indirectly for the Saviour and His Cause, and we are proud to know that others are willing to do so if need should arise. Almost invariably these catechists have to bear obloquy and insult, and their pay is not sufficient to induce them to do this unless they really desire the salvation of their countrymen.

Let us glance now for a moment at our schools, for you will see at once that no Mission can neglect the children without sustaining great damage and laying the foundation of much future difficulty. Especially is this the case in China, where such a high value is set upon education, and where a literary man is set upon a pinnacle far above the level of the rest of the people. It is encouraging therefore to know that the Fuh-kien missionaries are giving increased attention to this department of our work. Boarding schools, both for boys and girls, are found at various centres of our work, and more than 400 day schools are dotted over the Mission area. In the boarding schools the scholars are, almost without exception, the children of Christian parents, but in the day schools a large proportion are heathen. It will therefore be seen that the influence exerted by these latter schools is a very far-reaching one. It often happens that we can plant one of them in a village where the people will not hear of having a regular place of worship, and so a beam of light is shed upon the place, and the result is often most cheering. I have in my mind's eye a village high up amongst our beautiful mountains, at which I arrived one afternoon after a stiff climb of several hours. A year earlier I had agreed, that a school should be opened in the place, and had appointed an earnest Christian teacher to take charge of it. As soon as I reached the house I was struck with the bright intelligent look of the scholars, and when the hearty welcome accorded me had been given by the people who thronged the room, I heard to my great joy that five of the elder scholars were Christians, and that they had so influenced their parents that their fathers were now regular attendants at the services, and would, it was hoped, in due course be baptized, and so confess Christ publicly. I may say that eventually these mountaineers and their sons were received into the visible Church of Christ, and, so far as I know, are to-day bearing witness for Him in their

neighbourhood. Many of those present to-day will doubtless recall instances of a like kind in their own experience, showing how God is using these little schools for His glory and the good of souls.

So far, I have spoken of our direct educational work. I should like to remind you how much is being done indirectly. For example, in this Fuh-kien Church not many rich, learned or noble have been called and chosen, and found faithful. The mass of our converts, at the time of their conversions, have only the slightest acquaintance with reading and writing, and consequently are greatly hindered in their Christian progress through their inability to read the Scriptures and other Christian literature. It is, however, a common practice for the younger members of our congregations to meet with the teachers on week-day evenings, and large numbers of them learn to read fairly well and are often able to explain the Gospel, and so, in their turn, help others.

I turn now to work amongst women, the importance of which cannot be over-estimated. Woman in the East, and indeed everywhere where the light of Christ's gospel has not penetrated, is found occupying a low and despised condition. Her sorrows are many, her enjoyments few. She is not looked upon as man's partner and helpmeet, to smooth for him the path of life as he toils for her and her children, but as his drudge, useful as a household servant, necessary to complete the home circles. In China she is often regarded as a mere chattel, who is entirely at the disposal of her husband and her relatives, and who need not be consulted in anything that concerns her. But, thank God, what Christianity has done for the women of Christian nations it *can* and *will* do for the women of Eastern lands. The large numbers of lady-workers who have joined our ranks during the last ten years have a grand field of work before them, and their influence is already being felt everywhere. Social customs, stamped with the approval of centuries, are giving way before the power of Divine Truth. Ingrained vices, scarcely considered such until the light of the Gospel shone upon them, are being overcome and cast aside. If foot-binding has not yet been quite abolished in the Christian Church, it has received its death-blow, and an increasing number of girls are growing up with feet unfettered, able to roam at will on God's earth. If many of our native Christians still conform outwardly to Chinese etiquette with regard to the treatment of their wives and daughters, yet they are beginning to look upon them as their own flesh and blood, partakers with them of the grace and power of the Gospel. How then are these women to be lifted still higher in the social scale; how is their hard lot to be alleviated if their Christian sisters from beyond the seas are not to come to them, or are kept back against their will because their work involves danger, and, in some instances, loss of life? The answer of every Spirit-touched heart will be, "This

work must go on, and we must leave results with God." Not a hair of one of His servants' heads can be touched without His permission, and what He permits is *well* for His people and for His Church, however difficult it may be for man to see it. Very briefly I must now point out the methods which our sisters are using to reach these women and girls of Fuh-kien. In the first place, they visit from house to house generally with a Bible woman, telling in simple language the story of redeeming love. Very slowly must the old, old story be told, and great is the patience needed to repeat again and again the same truth if it is to find a lodgment in these dull hearts and unused minds. For the most part, a courteous reception is given to these messengers of the Gospel, and seldom have they to complain of inattention to their message.

Teaching nominally Christian women, the mothers, wives and daughters of our converts, is another important—I had almost said the most important—branch of women's work. These women are waiting to be taught, and are anxious, many of them intensely so, to know more about this "Religion of Jesus," which their male relatives have embraced. Then schools are established for training Bible women, quite a number of whom are at work in our midst; and boarding schools for the daughters of Christian parents are found at various centres, all exercising an immense influence for good. I hope I have said enough to show that ladies must continue to help us if our great task of bringing these people to Christ is ever to be accomplished.

The next branch of our work which needs mentioning is

#### MEDICAL WORK,

a most valuable adjunct to missionary work everywhere, and especially so in China, where the medical man is an empiric, utterly unacquainted with the anatomy of the human body, and where surgery means the employment of the most barbaric methods of cure ever invented by man. The pains both internal and external inflicted by the Chinese medicos, endured by their unfortunate patients, call aloud to the Christian and scientific doctors of the West to come and lessen these terrible sufferings.

In this province we have at present *twelve* Mission Hospitals, two of these being exclusively for women and children, while most of the others have women's wards attached, and, in some cases, a special department for the treatment of opium patients. It is not possible to give an accurate statement of the number of patients treated in these institutions, but tens of thousands, annually, are either cured or benefitted by the labours of these devoted medical men and women, and a few who have come for the healing of the body, have also found health for their souls. Besides these regular hospitals a number of dispensaries exist, where minor cases are treated and medicines prescribed, serious cases being sent on to the nearest hospital.

This medical work is of peculiar value, not only because it alleviates much pain and lessens mortality, but also because it does much to break down the prejudice existing in the Chinese mind against foreigners, and appeals to them with special force. It will probably be the key largely used to unlock the most hostile cities of China, and give us admission within their gates. Well, then, may we pray for its success and enlargement.

Lastly, I must not leave out of sight what is called

#### LITERARY WORK.

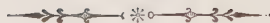
" This embraces the translation of the Sacred Scriptures and other Christian books into the language of the people, and the preparation of tracts and books, showing the meaning of our message and likely to prove helpful to our native colleagues. This is not a work ever likely to find a prominent place in missionary literature. It does not appeal to the imaginations, nor savour of romance, yet no Mission can neglect it without great peril. Our people must possess the word of God in their own tongue if they are to become students of it or proclaim its saving truths to others. Books must be prepared for our native assistants if their work is to be efficiently done, and we must distribute Christian tracts and books widely if we are to influence for good the reading classes of China. n

We thank God then for the work being done in this direction in Fuh-kien. The Bible, both in the vernacular and in the *wên-lí* (classical) style, has long been in the hands of the people. Valuable works of theology, biblical commentaries, and school books of various kinds, have been prepared for our students and scholars, while numerous tracts and booklets, whose value is evidenced by their ready sale, have been put into circulation. The help afforded by the Bible and Tract Societies must be acknowledged here; without their aid much of our work could never have seen the light. Numbers of their colporteurs are actively engaged amongst us, and who can doubt that the distribution of this Christian literature, and especially of the Bible itself is leavening with the leaven of Divine Truth this entire province.

As regards those who are engaged in this attack upon darkness and error in Fuh-kien, and in building up Christ's Church amongst its people, I find that there are at the present moment 163 foreign missionaries, of whom 74 are unmarried ladies, to whom must be added those who have arrived this autumn. The ordained native pastors number something like 140, and the unordained native assistants about 400, exclusive of schoolmasters, who also number about 400. There are also 100 Bible women and a large staff of voluntary unpaid workers. The number of professing Christians in the province is considerably over 40,000, and there were 3,500 baptisms last year. About \$30,000 were contributed by these converts for various purposes, and a large number of the pastorates are self supporting. These figures will prove that it is no mere figure of speech to

say that Christ's cause is making headway against the strong current which sets against it in this province as elsewhere in China, and the very fact that such success has rewarded our labours here is probably one reason why the enemy's malice was so clearly shown last summer. It is a remarkable fact that the outlook was never so hopeful as during the past twelve months; reports came from almost all the districts, showing the great interest evinced in Christianity by all classes of the people. Our churches have never been so well attended as now, and probably a greater number of persons have confessed Christ this year in the great city of Foochow than ever before in a single year. All this calls for loud thanksgiving and increasing praise. It reminds us of the possibilities which God is putting within our reach, and assures us that He will do great things for us if only we will do our part.

Much land yet remains to be possessed, even in this one province, more still in the rest of China. Let not danger or peril deter any from entering such a harvest field. How soon this widely open door may close, who can tell! It is possible we shall see great political changes in China in a few years, when the liberty we now enjoy may be much curtailed, therefore the "King's business" in Sinim "requires haste." Let His servants hasten to her shores to lift up the Banner of the Cross!



## CONDITIONS OF EVANGELISTIC SUCCESS.

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My duty is this morning to picture out briefly the Chinese world of thought and moral life, and then to show how the Gospel as a conquering power may force its way through all difficulties and resistance to ultimate victory. The amount of opposition cannot be over-estimated. The army arrayed against Christianity is supplied with all sorts of arms. There is malice, slander, unscrupulousness, cruelty. The weapons of our warfare are not carnal, but this cannot be said of our foes. They will not allow themselves to be limited by any such restriction as this; all through it is a struggle of love against hatred, and faith against doubt. We may add here that the struggle on the part of the Christian warrior consists in removing the veil of ignorance that covers up the Chinese mind. Christianity will teach the enemy to know his own weakness, giving sight to the blind and hearing to the deaf. If ever there was a warfare anywhere in the world where the weapons used by the enemy have been carnal, it is here.

It has always been a great fault in Christians when cruelty and the strong hand of power have been used to promote their cause. In the chronicles of Bar Hebraens it is recorded of the crusaders under King Richard of England that on the capture of the city of Acco they slaughtered 100,000 Arab prisoners, because their enemy, Saladin, would not consent to the terms of peace which they demanded. Is this the religion of peace and love and goodwill to men, of which the angels sang at Bethlehem? The real mission of Christianity is to cause wars to cease and to turn swords into ploughshares and spears into pruning hooks.

1.—The essential worldliness of ordinary Chinese life.

The number of Chinese who enter on an ascetic life, and thus show susceptibility for spiritual aims in the history of the souls, is proportionally not great. When the young Chinese grows up the hum of industry surrounds him, and he becomes an industrious worker like his neighbours. Perhaps he lives near a market town and knows the comparatively easy mode by which many persons enrich themselves by trading. The talk all around him in the house and out of it is about profit and loss. Besides, all the influences of ordinary society encourage early marriages and the building up of a family. He has very little leisure for attending to the soul's needs. He is borne along in

the strong current of worldliness. To give his time to religion would be folly in his view. He wants leisure.

Here then we must bring to the front the Gospel teaching. God forbid that I should glory, save in the cross of the Lord Jesus Christ. Into the midst of a worldly society, where each man is bent on family success and personal getting forward in the world, the Gospel standard is erected. The Gospel says to such men, Your life is worldly, and it ought to be spiritual.

We all know that in front of us is a wall of adamant, a fortress constructed by the powers of evil. This has to be laid in ruins. It is no light task. How shall we do it? It is to be done by preaching the cross of Christ. We know no other method.

The Chinese are like ourselves in having a hereditary taste for industry as they are like us in many mental characteristics. They have many mental qualities which surprise us by their brightness and evoke our sympathy, but they have unhappily a weak morality. Temptation comes in the form of the opium pipe for example. They fall victims to it and have not vigour enough to shake off the mighty enslavement. What shall we do? We must teach them the self-denial of Christ, the way to conquer the flesh. We must picture to them the dying love of Christ who taketh away the sin of the world. Thus it must be, and thus only that we can overthrow the wall of adamant.

The fewness of the Chinese who show susceptibility for a spiritual life is most discouraging. Yet Christianity having won so many great victories in the world has the aspect all over the earth of an eternal freshness. She appears as if she could never grow old, being clear as the sun, fair as the moon and terrible as an army with banners. Why then despair?

2.—The Chinese, as critics of Christianity, are adversaries not to be despised. They are men like ourselves: many of them educated in old world learning. They read our Scriptures with critical minds. We have to learn what they say and think and to meet their objections.

A native scholar had read the Scriptures and some tracts carefully, was a convinced Christian, though not baptized. He came to see me and asked why in the genealogy of Christ in the 1st chapter of Matthew there are three names omitted which are found in the first book of Chronicles among the kings of Judah. He was puzzled at the discrepancy, and asked for an explanation. This I gave him. He could not be baptized, because he was an opium-smoker. His case is an interesting one. There was nothing in him of the merely captious objector. The strangeness of the proper names is a difficulty which becomes less so year by year as the preparation of works to help in the study of the Bible proceeds. The benefit to be expected from these books is incalculable.

The incarnation is a difficulty. How, say some Chinese objectors, could the Almighty lay down the sceptre of the universe? The divine features in the life and actions of Jesus do not appear to them so much divine as human. Every

heathen is an unbeliever before he is a believer. For Jesus to have pre-existed is unnatural, and for Him to have resigned, if only for a time, the sceptre of the universe, incredible. The king of Corea in 1838, in an edict published to justify the persecution, bloody and barbarous, then commenced against the French missionaries and their converts, makes particular reference to the monstrous unreasonableness of this doctrine as it appeared to his Confucian mind. Yet these objectors can be answered out of their own literature, for they have incarnations too, both Buddhist and Taoist.

Another criticism I have heard from the Chinese is that Luke's Gospel is the only inspired Gospel. It begins with Adam. It tells of the salvation of the publican and the prodigal son, who was in fact a Gentile. It extols the good Samaritan. This the Chinese say is the Gospel for us. Here is salvation for all nations, and Adam is the son of God. The Chinese critical reader opens his heart to the Gospel of Luke and rejects the other Gospels as not possessing the same breadth of sympathy for all mankind.

Are they not men like ourselves? Have they not with all their blindness human feelings? Here is an example: A filial daughter visits the temple of the God of War to pray for a sick parent. She cuts flesh from her arm and presents it to the god. Hear me, she prays, and save my father. The father dies. The prayer is not heard. What does the filial daughter do? She goes home and commits suicide by swallowing opium. The story is just now in the newspapers. It happened within a month. What does it teach us? The Chinese are men of like passions as we are. Their love is true. Their hearts are earnest. Deep waters cannot quench the passions of the Chinese soul. They have in them the power to become noble-hearted martyrs. There is great hope in regard to the history of Christianity in this land, because of the wonderful capacity the Chinese possess for the endurance of bodily pain, calumny and death itself.

3.—It is a condition of missionary success that preaching must be suited for every type of man. I Thess. i. 9-10.

The epistles of Paul may be divided out geographically. The epistle to the Roman was read in Italy. The two epistles to the Corinthians were read in Greece. The Macedonian Christians claimed three epistles as intended for them. The cities of Asia Minor, bordering on the Egean sea, read the epistle to the Ephesians and to the Colossians. In the interior the epistle to the Galatians was read. Private persons received four, viz., those to Timothy, to Titus and to Philemon. Regarding Paul as a great preacher who was successful and faithful above many we may take him as a type. Preaching should be wide-spread. It must be suited for every type of man—Greek or Barbarian, Epicurean or Stoic, Pharisee or Sadducee, Corinthian or Athenian, Ephesian or Galatian. In I Cor. ix. 22, Paul says, "I am become all things to all men that I may by all means save some." We must preach to confute the

Confucianists, for they are the Sadducees of these days. The Buddhists are the Essenes of Gospel times. We must discuss their views. The Mahommedans of China are Pharisees. The Epicureans and Stoics who opposed Paul are the Confucianists of to-day. They have extensive literatures, and these constitute their power intellectually. When we argue with them we may say, Buddhism has no support in modern science, while Christianity seizes upon modern science and makes it serve as a handmaid in achieving the world's salvation. We really have an enormous advantage in the conflict with error that we can show for example to a large extent how the world grew to be what it now is according to the teaching of geologists. The Buddhist books represent the Hindoo thought of 1800 years ago. What Buddhists read now was read at that time in colleges on the Ganges, in Cashmere, Afghanistan and Turkestan. They have not made changes in their system of thought since that time. Their notions of geography and astronomy, cosmogony and ancient history, are in consequence most limited and erroneous. Modern thought has not stirred up the stagnant pools of Buddhist contemplation. The same is in part true of the Confucianists. They worked up their old cosmogony afresh in the Sung dynasty, and tried hard to give to it a degree of philosophical consistency. But they lacked knowledge of the modern European world. We ourselves moved slowly in those days. The true marvel of the universe of truth revealed to the eye of science in modern days was still hidden from the world in general in the east and in the west. No wonder then that the Confucianists as well as the Buddhists, influenced as they are by the ideas of a thousand years ago, are weak in science and in philosophy. The possession of scientific knowledge is an enormous help to the Christian missionary. In Christian education conducted on modern lines we are sure to win the intellectual faith of the young. They all accept the science of the west. The thought of the Confucianist cannot stand against the mighty onset, for knowledge is power, and it is a weapon in the hands of the Christian apologist to which he will do well to assign first rate importance.

We can well afford to give them full credit for all the good teaching they have among them. Richard Baxter read the Roman Catholic missionary accounts of their work in Japan. He notes that the Buddhists say many good things. We may very safely endorse what Richard Baxter says on this point. The *modicum* of good teaching that they have will not prove to be a very powerful weapon of resistance to Christianity. Every missionary has felt how weak is the opposition of all the host of our adversaries as far as it is based on what we call geomancy, a doctrine of Buddhist origin borrowed by the Confucianists. The more enlightened scorn it in their hearts, but they maintain it, they say, to please their wives. It is doomed to destruction. One of the victories of Christianity will be the overthrow of the false science of the Chinese.

4—The attraction of the cross will prove to be an overpowering force.

The unwillingness to change a life of secular aims for a life of spiritual aspiration can be met only by a counter attraction. How can men be dispossessed of the love of this world except by the teaching of the cross?

The attraction consists in love self-sacrificing, a love stronger than death, a love that drew down the Prince of Life from His high throne of authority.

The history of missions shows by numerous instances that nothing so melts the hard heart as the story of Christ's love.

In consequence of this the missionary who has the most Christ-like love is noticed to be the most successful in winning the native mind.

The race is not to the swift nor the battle to the strong. A man may be an excellent student, an impressive preacher, a good speaker, but if he wants heart he will not so win upon the Chinese as a man who may have less fluency, less grammatical accuracy in speaking the Chinese language, but possesses a loving heart. William Nelthrop Hall had a sympathizing heart, and this won to him the hearts of the Chinese and brought them in large numbers within the fold. A disposition to censure and suspect the sincerity of converts stands very much in a man's way. There is much the foreigner cannot understand in the native, and the native may make great mistakes in his judgment of the foreigner. How can these wrong judgments be removed? We are all agreed that it must be by the exhibition of love. Faith worketh by love. This then should act as a check to too much suspiciousness on the part of the foreign worker. His appeal should constantly be to the higher motives and the more generous sentiments of the heart. Christian teaching calls these to view, and herein lies much of its conquering power. If a man has not a loving manner he fails in so far to exhibit the inherent loveliness of the Gospel. Give the convert the benefit of any doubt there may be, for fear lest an erroneous judgment should be made. The victory of Christianity is the victory of love.

5.—The aid of God constantly invoked and obtained by prayer is essential to evangelistic success. In missions wisely conducted the prosecutors will take all measures available to secure the presence of God to work on the mind of the heathen auditor.

George Herbert speaks of man as being a world in himself, and as having unseen companions ready to give their help on all occasions of difficulty.

More servants wait on man  
Than he'll take notice of. In every path  
He treads down that which doth befriend him.  
When sickness makes him pale and wan  
Oh! mighty love! Man is one world and hath  
Another to attend him.

This thought of the Christian poet shows how heaven is always round about us with its spiritual tendencies and attractions.

We have to nurse and purify the native heart by pointing it upward, always bearing in mind that Power comes from on high. The native helper may be filled with the spirit of God, and he being expanded and uplifted by a divine something that makes him a new man he becomes a centre of Christian light. How shall China stretch out her hands unto God except in this way?

We long to see men everywhere lifting up holy hands without wrath and doubting praying for blessings. This can be done only by the gift of light and power from on high.

Only in this way can the holy contagion spread. Is it possible for us to do more in bringing down upon our meetings the power of the Holy Spirit? Well-prepared sermons, the habit of looking upward ourselves, the setting forth before our auditors in a clear and impressive manner, the awful scenes of judgment and eternity, may be found helpful. There should be prolonged meetings; care should be taken by the preacher to husband his physical power as he speaks, and the rules of pulpit rhetoric should not be forgotten. He needs always to have a reserve of power. The longing of the heart should be to have the present manifestation of God's power in conversion and sanctification. Here is the reality of the good news which we convey to men. It brings them into real contact with the living God.

In a beautiful mountain retreat near Ningpo there is a famous Buddhist sanctuary called the Monastery of the Heavenly Boy, who is said to have listened with earnest faith to the teaching of Buddha. A certain legend of the boy, long ago appearing in the locality, originated the temple. Now there are 200 priests with shaven heads and long white robes residing here. They take their meals in one large room; services are conducted twice a day by the monks chanting in rows with cymbals, wooden clappers, drums and bells. Before meals they chant a short passage from a liturgy. They take a little rice to the door; they throw it out to the birds which are watching there for their daily repast. Such is the bent of the Buddhist mind. Animals have souls like men, and it is a merit to show them compassion. The religious faculty in man is misused and misguided. This is as far as Buddhism can go, and it is a miserable failure. Buddhism is dead. Its influence is as nothing on the national mind on China. Its force is dissipated on trifles.

Victory must be given to the strong, and there is nothing so mighty still as the power of Christianity in the world. The Buddhist is subdued under the influence of nature, the thunder-storm among hills, the water-fall, the rushing sound of the mountain torrent is all. But the Christian sees in God the eternal witness of all his secret thoughts, desires and actions.

What a mighty conquering power there is here wrapped up in this faith in the everlasting God, my Father, who loves me, aids me, saves me. Here then is found the sharp sword which pierces to the dividing asunder of soul and spirit. Here is the mirror of eternal life into which as we look we are changed into the same image, adding each day glory to glory and beauty to beauty till the soul becomes in all points the likeness of God.

The assured victory of the Gospel is then in this. It brings down the power of God upon the soul. Thus endowed a man with his heart warmed each day and hour at the fire of divine love, as he goes in and out among the Chinese by his life and words, produces a happy effect on them. They catch the same fire of divine love, and by God's aid in converting them they become brothers and fellow-soldiers in the holy and successful war.

With thankful hearts let us recognize the increased number of those who aid in the fight against sin. The true mission of Christianity as a power conquering by love is now better understood than it ever was before. The repetition of the crusades is impossible, and the prospect of immunity from bloody persecutions is brighter than it has been. This may not be a truthful forecast. The day of bloody persecutions may not be ended yet. But let us pray that whatever may betide, the church of God may be true to her mission of love to all mankind.



## THE SPIRITUAL NEEDS OF NATIVE CHRISTIANS.



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The one thing to be arrived at is a spiritual Church in China. Mere aggregation of numbers is easy. A free use of money, the development of their material interests in any way, opening the door to scientific knowledge, may gather numbers about us, but there is no power. However thorough has been the preliminary training in intellectual acquaintance with Christianity, the real growth of the Christian begins after he has made the irrevocable decision and entered the Church. It is then that he begins to feel and know that Christianity means union with a Person and that Person Jesus Christ. There are those who deny that any further duty is laid upon the missionary. Is it not enough, they say, to lead the natives to the feet of Christ, give them an open Bible, an open Church, and Christian ordinances? Are we still to be responsible for their nurture and growth? Must they be treated as children after their feet are planted on Christ? Are they to be carried to the skies? No, not that, but there is a sense in which we must be responsible for our converts long after they are gathered into the fold of Christ. When we consider their heredity, the embedded belief of centuries, the fixed customs of the land, the opposition—not violent perhaps but constant—the appeals to their loyalty, we should not expect in the first generation the spiritual perception we see in Christian lands. It is cruel to leave them to themselves and say Christ will shepherd them. Feed my sheep, not the lambs only, is Christ's command. To start them in the Christian life and leave them is not to feed but to starve them. Paul's letters bear testimony to his yearning solicitude for the Christian culture of his converts. His debt to Jew and Greek was not paid when a pure gospel was given. His care of all the churches was not so much a desire for accession in numbers as for growth in grace and the establishment of Christian character. His paternal watchfulness over Timothy is only a type of the care and training pastors should give their flocks. No one can do this work so well as the man who has led them out of darkness into light. The relation between pastor and people is very tender and dear in foreign lands but the relationship between a missionary and the little flock he has led out of heathenism has a nearness and dearness of its own which can not be reproduced.

' We mention then first that the deepening of the spiritual life of the native Christian, paradoxical as it may seem, will begin with the missionary. Like priest, like people is as true in China as anywhere else in the world. The imitative is one of the most marked of Chinese traits. Their whole spiritual trend will largely be that of their spiritual leader. If his life is pitched on a high plane, his views of Christian character high and biblical, it is more than probable that his converts will constitute a vigorous and growing church.<sup>11</sup> On the other hand, if there is little love in his ministrations, if the wings of his zeal and faith droop, the result will be seen in the church. The personal element cannot be eliminated nor does any one wish it but we must recognize its power. How necessary then for the missionary to understand the religious conceptions of his people, and to come into touch with them. He studies their natures and adapts his instruction to meet their wants. He sympathizes with their joys and sorrows. Work carried on in this spirit can not decline.

Not only are the lives of the Christians to be helped by association with their pastors. Most of all are they to be brought into touch with Jesus Christ. It is only gradually that our converts come to take hold of Jesus Christ as a person to be loved, and loving. The change in a native Christian as he sees Christ coming out of the mist of the past into a clear mental and spiritual light is most marked. In a meeting one of our oldest and best educated Christians said. "I have just become acquainted with Christ to-night."

A third suggestion is that "the real growth of our native church in spiritual things will depend more or less upon a proper conception of the cardinal truths of Christianity and the relations between them and men."<sup>12</sup> A good deal of the preaching of our native helpers shows that their conception of Christianity is often little more than that of an ethical system, and with others it ends in a formal recognition of its truth. If "error is the shadow cast by truth," as Dean Stanley says, we need to be careful of the shadows cast in this land lest there grow up in the church a hodge-podge composition of Confucianism and Christianity, which is neither the one nor the other.<sup>13</sup> Anything which comes short of the central truth of the Gospel, the incarnation of the Son of God for the salvation of the whole world, would mean a return to heathenism and practically giving up the battle. A vigorous life can be developed only with a proper understanding of the scheme of salvation as represented in the New Testament. The true solution of the question, "what think ye of Christ?" would be the refutation of every error.

Once more: \to deepen the spiritual life of our native brethren there must be if possible more co-labor with them. Our idea of spiritual propagandism is not germane to the Chinese mind. He does not know how to work, though often willingly inclined. Timothy learned how to preach by being

with Paul. In "From Far Formosa" we see how Dr. Mackay trained his sixty and more preachers largely while travelling with them and doing the work of evangelists. Instruction is necessary but the pioneer work in China can best be accomplished by men who can practice as well as preach. The idea so prevalent that the foreign missionary is too valuable to spend his time in going from village to village doing work which possibly a native could do as well, and that his work is only to superintend, direct, and instruct, we believe to be an error injurious alike to foreigner and native. However large a share of time may be spent in the class room, it will be by sharing the toils and anxieties of our native brethren, by holding up their hands in the face of obstacles, by sympathizing with them in their special difficulties that the real help is rendered them and that we strengthen their grip on Christian truths. If the missionary has superior attainments in the spiritual life, as he should have, how necessary to place himself alongside his native brethren and lift them up by the power of love and helpfulness.

We may help deepen the spiritual life of native converts by teaching them the real nature of prayer. The heathen idea of prayer clings to many. They understand petition but little of adoration and thanksgiving. You ask: "Does not the Spirit teach this people?" Yes, certainly, but how much more when they see us tender in prayer, clothed with humility as with a garment of beauty, on fire for souls! It is my privilege to study daily in a room in which William C. Burns did a good deal of his preaching and much praying. It doubtless seemed to many in Scotland a waste of power for a man who was leading thousands to Christ to bury himself in China. But Burns felt the call of God, lived and prayed with the Chinese, and left a sweet savor behind like a fast perfume which will not dissipate. Would that our lives were such! Who would not give all his earthly goods for like power? Like communing with God in long continued prayer, like self denial and sacrifice for Christ, like absolute submission to the will of God, will bring it within the reach of all. Shall we not cry: "Awake, awake, O arm of the Lord," until every one of thy pastors shall be willing to impart to the flock not the Gospel only but also his own soul.

The spirituality of the native brethren will be increased as they realize the necessity of incessant activity for Christ and His church. Mere activity will be of little avail without the corresponding inner life, but in China the tendency is to spiritual inertia. It is unkind if not cruel to place a young preacher in an untried field with no confidence and no experience and leave him to make a path for himself. Most promising men scarcely stand the test of such experiences. Let the foreign pastor not only show his native brother the pattern in the Mount but with him in part at least work out the plan in full obedience. In this way word will assume shape and form in the brother's

mind. Too many men in our churches are moss grown and fruitless just because they have never been taught to use their energies. The greatest joy of the missionary will be to see these little companies of Christians growing in the knowledge of all good things. But the Chinese are keen discerners of character and read our hearts to the core. Our frequent lack of influence is owing to the fact that we do not deserve it. This activity on the part of the native Christians should not be confined to external things. We would include first and foremost the constant study of the scriptures. It becomes increasingly apparent that the native church can be kept pure and its tone of spirituality high only as it keeps in contact with the Word of God. We cannot be content with a fair morality. If the preachers are *en rapport* with the Bible, it will be an important step toward deepening and broadening the true life of the church. They must have the sincere milk of the Word that they may grow thereby. Books of a devotional character like the "Imitation of Christ" are all too scarce in China. Here is a field for the literary missionary. He would leave his mark on the church and do untold good, who with the Spirit's help could transfer the simplicity, force, and warmth of writings such as those of Meyer and Murray. Will not the time soon come when from the native church we may expect works of spiritual power and richness? Does it take too much faith for us to expect that these very Chinese will develop a type of piety which shall reflect lustre on the Christian church, and help us to understand some of the deep things of the Bible? The east and the west must unite in order to develop a full-orbed Christianity. We need not occidentalize the Chinese in order to produce it.

Some say that Raymond Lull wasted his life in hopeless attacks on Africa, and might better have been more cautious. Allan Gardiner starved under his boat in Tierra del Fuego. He forgot self and was a reckless Christian. Coleridge Patteson might have been living to-day perhaps if zeal had not eaten him up. These lives are the fragrant aroma of our modern Christianity. These are the proofs of its life. James Gilmour spoke at Peking of a "reckless faith." The phrase may sound a little rough, but a blind faith, a taking God exactly at His word, when they lead to self denial and a Christ-like spirit do more to move men and prove origin of Christianity than whole libraries of apologetic writings. It may be that before the fortress of heathenism falls to the ground there will need to be more of the Master's spirit, who endured the cross, despising the shame. There must be more heart searching, more tears of penitence, more confession, more humiliation. There must be a return to the old virtues, inexorable obedience, scrupulous honesty, a sinking of self, and a magnifying of the cross. The question resolves itself into a personal one. The character of the teacher is as important or more so than the truth taught. In proportion as we are filled with the Spirit, the promises are fulfilled in us.

## THE EVANGELISATION OF MANCHURIA.

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Outside the Roman Catholic Church no one in Manchuria knew of Jesus in 1872, anything further than that he was the King of "Foreigndom," who sent some of His subjects to corrupt the Chinese into becoming foreign subjects. Within the year 1873 three men were baptized into the Protestant Church, and the most energetic action was taken to spread a knowledge of the true Jesus throughout the country. One of the three men was "Old" Wang, then in the early prime of life. He had been an opium smoker, and painful as death itself was the wrench with which he was parted from the habit. He was the first native evangelist in Manchuria. No more earnest, persistent, unwearying evangelist ever lived. To him above all men the Church in Manchuria owes more than to any other man. Every year has seen an increasingly greater number enrolled as baptized members of the Church, till now there are over 4,000 people scattered from Newchwang in the South to the Songari in the North who are communicants.

The war causelessly thrust upon China by Japan was the occasion of the most severe trial and persecution ever experienced in China by the Protestant Churches. It was a time which most thoroughly tested the faith of the converts throughout the province. While the Roman Catholic missionaries bravely remained at their posts it was deemed advisable that the Protestant missionaries should obey the summons of the Consul, and retire from the interior to the port. The converts were therefore left entirely to themselves without any hope of help or guidance from man. They were exposed to the hostility of their angry neighbours and officials, and worse still, to the wrath of the Manchu soldiers, armed with rifles and unrestrained by discipline. They were threatened with death to themselves and calamity to their relatives if they continued to be "foreigners"; and they were cajoled by fair promises if they would but return to their customs and affix the image of the Kitchen-god to their gates. There were then about 30,000 who professed Christianity, and of these three yielded to the general fear to such an extent that they replaced the image of the Kitchen-god. All the rest, though in terror as to the consequences, remained steadfast. He who enabled them to stand protected them in their defenseless

condition. Their steadfastness has made it manifest that Chinese Christians are not only ready to profess Christ despite the petty ordinary persecutions to which they are subject, but also when they are called upon to face death for His sake.

From Newchwang, the port of Manchuria, there are centres of Mission work at intervals of 30 miles or more all the way up to Kirin and to Ashiho, on the Songari. In these principal centres there are two or more missionaries of the Irish or Scotch United Presbyterian Church. These missionaries are supported at home by two churches; but the native church is one and the missionaries act as if belonging to one Society. In the very South of the province there are Danish missionaries who also co-operate in the same spirit. In all, there are a little over twenty missionaries, the majority being but a few years in the country. Subordinate to these principal centres are secondary centres in each of which is a trusted, experienced native evangelist. Clustering around these are smaller stations, with small chapels or "praying places," as the Christians call them. These are scattered all over the land in many scores of towns and villages, so that the Gospel is speedily gaining such a rapid diffusion that we may anticipate at no distant date its contact with every village and town in the country.

As an illustration of the manner in which the Gospel penetrates the country, take a large and busy market town to the north of Moukden. Three years ago there was not a baptized person in that town. Many were the attempts by colporteur, evangelist and missionary to secure a footing, but all in vain. For years, however, there were men there labouring under a sense of sin, who had heard the gospel in Moukden, who had read Christian books, and who were eager to come in contact with the Church. At length, in a wholly unlooked-for manner, they were brought in touch with our church. They hired a chapel where they met for evening worship and study of the scriptures and where they preached to their fellow-townsmen. Finally, some of them were baptized. These were such enthusiastic workers that within a brief period most of their townspeople, and many country folk coming into market, heard the gospel and understood it to a certain extent. Now there is a baptized Church there of fully 150 men and women. There are about 300 on the list of applicants for baptism. Their own hired house is too small nor can a sufficiently large one be had in the town. They have therefore subscribed what for them is a large sum to purchase for themselves a church. But they are eager at the same time to secure a public chapel on the main street in which daily preaching may be carried on for the non-Christian people. Fully fifty towns and villages are represented in this congregation; and in each of those towns and villages the members are daily spreading the knowledge of the gospel of salvation. Under the guidance of the Spirit of Power and of Love, which has within a couple of years done so much in this

one place, we are surely not wrongly optimistic in hoping to see the hundred speedily become a thousand.

In many another part of Manchuria is similar work leavening and fermenting the formerly dead lump of humanity. To prove the remarkable influence exerted beyond the church itself by the converts in that town referred to it may be stated that while three years ago the prosperous in the town responded readily and liberally to the appeals of the Buddhist priests of the various temples, now no one gives them a cash for "we know that your idols are nothing but the materials of which they are made." Often has it been said by men who are not Christians, "the days of Buddha are numbered." By the way, these negative influences cannot be tabulated. They are extensive. But they are usually, but wrongly, neglected by both the friends and the foes, in the home lands, of Mission work. Yet, to me, this undermining work bulks far more largely than that which you can write down in figures.

Our most earnest and successful native workers are men who were labouring under a sense of sinfulness and yearning for rest from a burdened conscience long before they heard of the Gospel. Is it not so that multitudes of these exist in China, if only they could be touched by the hand of the Son of Man? In Manchuria our aim has always been to come into contact with such seeking ones. We find that the converted and scripture-instructed native is beyond comparison the fittest agent to accomplish this contact and to bring the "weary and the heavy laden" to Him who gives them rest.



## SECRET OF A SPIRITUAL AWAKENING.

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REV. W. H. WATSON,

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In promoting such a revival, it is, in the first place, necessary that some one should want it, should really and earnestly desire it. Perhaps this is the most important, as well as our first, condition. I believe a revival has never been known to take place unless earnestly sought by some one or more of the members of Christ's Church. The great revival of 1859, which swept over North America, Scotland and the North of Ireland and has, I believe, been said to have brought a million souls to decision, was supposed to have begun as the result of the prayers of a small company of earnest men who met to plead for this object in the city of New York.

But if this is the condition of a revival, how is it that revivals are not always taking place. Do we not all desire a revival of religion. In a sense we do; there are no Christians, however dead and cold, who would not rejoice to see additions to the Churches *as they are*, to see many more (yea all the world) becoming such Christians *as they themselves* now are. But there are very many who do not desire a revival after God's plan and in the only fashion in which He ever sends one. They do not desire a revival which means a raising of the tone and spiritual life of the Church, as well as additions to its membership. They do not wish to be disturbed in their ease or deadness or worldliness or to be put into that condition in which alone they can be used for the ingathering of souls or in which the Church as a whole can be fitted to become the home and nursery of new born souls. Yet it is only on such conditions that the Lord will work. It is necessary above all things that those who are to be used of Him should be wholly devoted to His service and given up to His will. I have known many revivalists and other successful workers. I have known some who have had failings and weaknesses and some who have been constantly needing help from their friends to lift them out of business difficulties and some have even had grievous falls and lost their power but yet, whilst no stronger than other men in other respects they have, almost to a man, been men of whole-hearted devotion to the Lord, who were willing to put themselves wholly into His hands for life and service.

And this is the secret of all power for service—complete consecration and devotion to the Lord and the renewal and abiding influence of the Holy Spirit. We have known men in our own countries and thank God they are scattered all up and down our Christian lands who are the salt and life of the Churches and religious communities with which they are connected, and we have seen these men by the single power of their devotion and zeal and untiring efforts raise the spiritual tone of whole Churches and gather round them a band of men whom through them God had touched bring down constant blessing on the Church and on the world. It is to this consecration of yourselves to which I exhort you to-day. Let us yield ourselves wholly to God to be delivered from every weakness, from all worldliness from self-seeking and self-sparing and everything which prevents us from being wholly the Lord's. Let us confess before Him all our backsliding and all our failures to go forward in the good way. And yielding ourselves wholly to His perfect will, let us trust ourselves to Him, and trust Him according to his promise to cleanse us from all past sin and all indwelling impurity, and (coming in Himself to possess His purified temple) to "make and keep us pure within" vessels unto honour, sanctified and meet for the Master's use.

This is the secret of influence and power everywhere. Men who thus walk with God cannot but know His "secret," cannot but sympathize in His glorious aim. Such lives cannot but be mighty with men and tell upon the world, and were all Christians thus holy and as a natural consequence thus devoted and powerful, free channels for the full power of the blessed Spirit, nothing could resist them "one should chase a thousand and two put ten thousand to flight," and soon the kingdoms of this world should become the kingdoms of our God and of His Christ.

I believe the same is true, and pre-eminently true, of the Mission field. Until we are thus wholly the Lord's our influence does not tell upon the Heathen. The greatest power we have is that of a God-filled, God-directed life. If self and sin were driven out of our lives, and we neither lived for self, nor family, nor earthly interest, but wholly and always and most evidently for the Lord, what would, what must be the effect on the Heathen around us? It has been supposed too often that mighty movements in Heathen lands and especially in China are an impossibility. But under such influence it surely would become possible to hold evangelistic services as in Western lands, and gather the people in by scores and hundreds as, thank God, is already being done in Fuhkien and around Peking, and however improbable at first, such movements would become more likely and more certain to take place every day and every year that such lives were continuing silently but powerfully to witness for Christ.

But it may be asked is not this contrary to the statement that "it pleased God by the foolishness of *preaching* to save them

that believe?" Surely not. For what, and how, must we preach? "We preach, not ourselves, but Christ Jesus as Lord." How shall we preach of one whom we know not? If our preaching is simply the tale that others have told us, a piece of ancient history, it will be as cold and lifeless and useless as any other tale or history. But if we preach of Him whom our soul loveth and out of the full revelation of Himself given to us by His indwelling Spirit, out of the fulness of our own experience of His abiding power to save unto the uttermost, and satisfy the soul, and out of the Heaven of rest we find in His constant presence and His keeping, guiding, all-sufficient aid, and if moreover our lives bear testimony to the fact that Jesus Christ is Lord to us, and men take knowledge of us that we have been with Jesus and there is an air of reality and experimental knowledge and joyful, triumphant testimony that cannot be counterfeited or mistaken, what else is this than the only true and never unsuccessful preaching of the Christ.

Such was the preaching of the Apostles and Disciples after Pentecost. Thus filled, thus satisfied, and thus fully saved and running over with the joy of the Lord and the satisfaction of His salvation "they filled Jerusalem with their doctrine" and "believers were.....added to the Lord, multitudes both of men and women."

So has it been in our own times. After a week of prayer in the London Mission Church in Hankow, some 15 or 20 years ago, there came a wonderful revival in the work amongst the Heathen and almost whole villages became obedient to the faith.

In India, about 12 years ago, a certain devoted lady fell sick, and whilst alone at a Sanatorium on the Hills was led to review her life and seek for the fulness of grace and the fulness of power. She found what she sought and could not keep it to herself but wrote to her fellow-workers exhorting them to seek for similar grace, and when they met together in their Annual Meetings they devoted several evenings to the seeking of this fulness of life. They sought, they found, they passed on the exhortation to the native assistants who were present at the annual gathering. They too found unexpected blessing and in turn sought to spread it to those native preachers and others who had not attended the meetings, and so the blessings passed through the whole Mission and blest the whole Church and soon after that a wonderful work of grace commenced which has brought *thousands* into the Church and probably still continues to flow like a river of blessing through that part of India.

So may it be everywhere, so may it be with us. The secret then of a widespread revival of religion is to be found in four words and these are "*Holiness unto the Lord.*" May they be written across our hearts and on all we do in characters of light.





PART II.

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THE PLACE OF STUDENTS IN THE  
EVANGELISATION OF CHINA.

## STRATEGIC IMPORTANCE OF WINNING CHINA'S STUDENTS.

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Strategy is a military term. It is the science of directing great military movements. It is capturing an enemy, not so much by force of numbers or strength of weapons, as by skill of artifice. It gains victory by taking an enemy by surprise.

A place or person is of strategic importance, when the capture of this one means the easier and inevitable capture of all the rest. It was the Rev. Dr. Somerville, a secretary of a Scottish Society of Foreign Missions, who once wrote, "The friends of Jesus in seeking to rescue the heathen world from the dominion of Satan, and to bring it under the benign authority of the Lord Jesus Christ, should manifest as much care and wisdom in fixing on their points of conflict as the men of this world do in conducting earthly warfare." So the late Professor Austin Phelps of Andover Seminary once said, "One who studies even cursorily the beginnings of Christianity will not fail to detect a masterly strategy in apostolic policy."

It requires strategy to gain a place of strategic importance. Ordinary methods will not answer for extraordinary occasions.

The strategy and warfare of the Lord's kingdom are not always the same as in the earthly wars of one nation with another. I remember hearing of a certain Christian who was accustomed to urge the need of what he called holy ingenuity. Finally another person who had heard this advice so often remarked, "What he calls holy ingenuity I call devilish trickery." Christianity as the great work of rescuing souls need no trickery. Protestantism has no place for the methods of Jesuitism. The disciple must indeed be wise as a serpent, but he must also be harmless as a dove. "The kingdom of God," says the Apostle Paul, "is righteousness and peace and joy in the Holy Ghost." Whatever strategy is used therefore must not conflict with these essential characteristics. So Christ Himself when facing Pilate said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, but now is my kingdom not from hence." This spiritual warfare is conciliatory rather than antagonistic: drawing rather than driving. Christ said, "And I, if I be lifted up will *draw* all men unto me."

It is very easy on the one hand when thinking of Christian warfare to become belligerent in our natures, or on the other hand when thinking of Christian strategy to become deceptive, politic and slippery. The Bible unfolds the warfare in such a clear way that these dangers may be warned against. There are three ideas we need to keep in mind in the strategy of winning souls. First we are not to seek to *destroy* the enemy but to *win*. Christ, making known His own mission, declared that he had not come to destroy but to fulfill, not to condemn but to save.

Secondly, we are to seek to destroy their weapons and citadels, but to capture the enemy. We are to show not one particle of hatred or animosity towards a single person on the enemy's side. How to fight and yet to win is the great problem. St. Paul in 2nd Corinthians, 10th chapter, 4th and 5th verses, says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations [those well-formed, strategic plans of the enemy], and every high thing [the high towers] that exalteth itself against the knowledge of God, and bringing into captivity [this is the part to be noted, that in the pulling down process there is a capturing]—bringing into captivity every thought to the obedience of Christ."

Thirdly, the victory we win is not so much by aggressiveness as by holding our own. In the Epistle to the Ephesians it is said, "Put on the whole armour of God that ye may be able to stand against the wiles of the devil." The warfare is more defensive than offensive. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Thus three times is the necessity of standing one's ground commanded—gaining a victory by not being beaten. Then once more is the command given, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God." All these weapons, unless we except the sword, are defensive, and carrying out the intent of this whole passage, it seems to me that even the sword is meant to be defensive, as a means of warding off the thrusts of the enemy, moving in the midst of foes, but by constant watchfulness and persistent self-defence, not once or in the slightest degree injured or overcome. Such freedom from harm in the midst of danger, such security under attack, such victory by never being beaten, cannot but tend to win over in time all the forces on the enemy's side.

What now is the exact condition of the warfare to be waged in China against the principalities and powers of evil? There are three divisions in the enemy's line of pre-eminent skill and three strong bulwarks wherein they gather. On the breast of

their garments and over the gate-way of the citadels there is written the one word "Education." They form the student class of China. Only of late has that word begun to be the watchword of all three divisions. Formerly they acted apart, and their influence as thus distinct we will consider separately.

The first division on the enemy's side of these students of China is a small one. Nearly all from their ranks have already been won to Christ. They are the *students* trained in the *Mission Schools*. They might now be regarded as one of the strongest forces on the side of Christ, were it not for the ever-existing struggle going on between right and wrong among these very young men, and for the need to keep in mind how everyone of these young men and the whole life of each man may be firmly and undoubtedly won to the claims and behests of Christ. They are in round numbers 30,000, not estimating those who have already gone from these schools into the active employments of life. Of the higher grade of institutions there are 20, with about 1,000 students, the American Methodists with universities in Peking and Nanking, an Institute at Kiukiang, and an Anglo-Chinese College in Foochow; the American Board with Colleges at Tung-cho and Foochow; the London Mission with a Training School at Tientsin; the English Methodist New Connexion with a Theological School in Tientsin; the American Presbyterians with Colleges in Shantung, and Canton, and a High-School at Hang-chow; the English Baptist Mission with a Training School in Shantung; the American Episcopalians with a College in Shanghai; the American Methodist, South, with an Anglo-Chinese College in Shanghai and a College in Soochow; the Church Missionary Society with Divinity Colleges in Ningpo and Foochow; the English Presbyterians with a Theological College in Amoy, and, in connection with the American Reformed Church, a Boys Academy in the same city; and the Basel Mission with a Theological Seminary in the Canton province.

What is the strategic importance of winning these students for Christ? First, because they are considered as representatives of the best training of the foreign missionary, and are looked up to as the ones best fitted to speak both for Christianity and the missionary.

Secondly, because if they are not won to Christ, after all the Christian influences brought to bear upon them, there is liable to be a reaction, making them bitter opponents of Christianity. The degree of this reaction will be in proportion to the intensity of the action. Having begun the clearly-acknowledged attempt to train them for Christian service, it is very important that the attempt be successful.

Thirdly, because being trained in Western education, they will be sought for by those who want this education but not the religion, and unless they are completely won to the sway of Christ, they will lapse into their worldly surroundings, and disgrace the religion which has given them all their training. If

I were to criticise the religious training of many of the institutions, I would say there is not enough appeal to an enlightened conscience along the lines of unswerving rectitude, in harmony with the trend and scope of the moral nature which God has bestowed upon man, and not enough strong intellectual thinking, so that each student can give, and not blush to give, the reason of the faith that is in him.

These Mission Schools are known to be primarily Christian ; Christian books are known to be taught ; and the advance of Christianity and the conversion of souls is known to be the first object. The instructors are therefore free, without any fear of practicing deception, to bring to bear upon each student the whole force, and all the claims, of the Religion of Christ. The strategy employed is simply to carry out unswervingly a campaign which has been clearly marked out, and to take each student by surprise merely by making the life, the service, the truths, the hope, and the rewards of Christianity to be far beyond what he in his first thoughts had ever supposed.

The second division of the student forces is the main one. It consists especially of all those who have followed the *Chinese routine of study* and have secured the Chinese literary degree. They are the Chinese *literati*. I think I would be safe in saying there are some 160,000 of these altogether, 150,000 are *Hsiu ts'ai*, or men with the preliminary Bachelor's degree ; 7,000 are *Chü jen*, or men with the Master's degree ; and 3,000 are *Chin shih*, or men with the higher Metropolitan degree. In looking over the official records I find there are now some 2,400 of the men with the Metropolitan degree holding office in the nation's capital and the provinces. There are also 370 men still belonging to the Hanlin Academy, the highest of all literary distinctions, and all of these men will at some time hold official positions.

By far the larger number, and certainly the most powerful, of this class, are Chinese rather than Manchus. A Manchu noble is far different from the Chinese *literati*. There is a larger proportion of the Manchus than of the Chinese holding office through no literary attainments. In consequence of this, as much as from race distinction, the Manchus are treated with less respect than the Chinese. These literary classes, scattered all over the Empire, form the picked troops, who wield the best weapons and hold the mightiest citadels that the soldier of Christ will in this land be ever called upon to meet. We may picture to ourselves the speedy evangelization of China as we see the 1,000 students in our higher Mission institutions taking their place in the Christian ranks, but what of the 160,000 trained in other systems, and almost to a man arrayed against the army of the Lord ? Surely our task is only begun ; the campaign has but just opened.

What is the strategic importance of winning these students for Christ ? First, because as learning has been always held in high respect by all the Chinese, so these men have the dominating influence with the people. This is more true in China than

probably in any other country. Even the illiterate, while content with illiteracy for themselves, are willing to follow the lead of the learned. A man with a degree not only rises in the estimation of his neighbours but also in command and influence.

Secondly, the highest ones of this class are set apart to official position. Their influence is thereby augmented. To literary honours is added Imperial power. The *literati* who are mandarins are greater *literati*, and the mandarins who are *literati* are greater mandarins. By reaching the Chinese *literati* the whole official life of China is affected. Hence their strategic importance.

Thirdly, the *literati* are the connecting-link between the people and their rulers. They come from among the people, oftentimes from the poorer families, and are therefore regarded, at least in the early stages, as representative of the people. Holding literary degrees they are at once accorded rank in the government system and are respected by their confrères, the civil mandarins. Hence it is that the popular voice is heard more clearly in China than in other autocracies, because the *literati* represent the people. The Chinese *literati* are the Parliament of China.

Fourthly, as men of literary degree, the *literati* belong to Confucianism, which is in reality the dominating religion of China, and the hardest to be won to Christ. This religion issuing from China is the exponent of Chinese ideas. It is in fact the state religion, and any one loyal to Confucianism is regarded as loyal to the ruling powers or at least to China. The Chinese *literati* not only lend their thought and influence to this religion, but they in turn love to speak of themselves as belonging to "the religion of the learned," "the great religion," "the religion of the Sages." We have heard of late in other countries of the revival of Buddhism and Brahmanism. So, at the present time there is going on in China a revival of Confucianism. The better class of the Chinese, seeing the need for reform, are hoping to bring it about by a new crusade of Confucian principles. By so doing they are recognized as truly Chinese. The strength of the *literati* is in the massiveness and stately endurance of the teachings of the ancients, and to that citadel approach is found through these men who are the exponents of those teachings.

Fifthly, as the strongest opposition to missionary work has come from the Chinese *literati*, so if won over to Christianity, they would be the strongest defenders. A large portion of the anti-foreign riots have been instigated, countenanced, or led by men with degrees. Capture these and you capture the leaders. Being the leaders on the one side, they may become, though not necessarily so, the leaders on the other side.

Sixthly, until these literary men are won over to Christianity, Christianity will be at a disadvantage in being presented in the best literary form. Consider the small number of books

of high literary excellence prepared on the Christian side, and the thousands upon thousands of books prepared upon the other side. The missionary body all over China may have ten or more Christian Chinese capable of presenting Christianity in this high literary form, while on the other hand there are 160,000, a mighty army hardly yet touched, except indirectly, by Christian influences. The early Church, both among the Latin and Greek Fathers, had Apologists in every way the equal in logical acumen and literary finish of the men arrayed against them. This is a need to-day in the Church of China. Herein there is a strategic importance.

To win these men of strategic importance what is the strategy most sure of success? There are four features, which I would emphasize.

First, we should aim to secure not only the recognition, but the establishment, of the principle of religious toleration. A large degree of toleration has always existed in the Chinese character, and full toleration has already been accorded the Chinese people to become Christians and propagate its tenets. But toleration has not yet been secured, whereby a man may hold office and be a Christian. So long as this is unchanged, there is a tremendous impediment to winning this class to Christ. You may say, every Christian should be willing to forego official position, and with this statement I would not argue; but we are now considering men who are not Christians, and how they may be won. Remove all religious requirements for governmental position; boldly establish the broad principle of religious toleration, then in China, as now in Japan, Siam and India, the way will be open to approach these men along the line of the worth of Christianity and Christ's own superior attractiveness.

Secondly, the Christian must maintain a high spiritual character by putting on "the whole armour of God" and prove the superiority of such an armour over that of the proud literary Confucianist. If the Christian's armour is better, the Confucianist, the *literati*, and the mandarin may be won. It will not be necessary to slay the enemy; let the Christian only show that he can go anywhere and be uninjured. Except your righteousness exceed the righteousness of the Confucianist, you will gain no victories and win no souls. On the one side is the girdle of truth; on the other the girdle of human conjecture. On the one side the breast-plates of righteousness; on the other the breast-plate of self-righteousness. On the one side the sandals of the preparation of the Gospel of peace; on the other the sandals of custom and tradition. On the one side there is the shield of faith; on the other the shield of self-confidence. On the one side the helmet of hope; on the other the helmet of arrogant assumption. On the one side the sword of the Spirit; on the other the sword of human audacity and complacent self-satisfaction. The armour of the enemy, even at its best, can hardly be better than this, and

too often it uses in addition the darts of greed and lust, and the poisoned arrows of envy, spite and revenge. If the real purpose of any one is to resist the allurements of evil, he will soon find that "the armour of God" is far superior to any prepared by human device.

Thirdly, it is the wisest plan to show forth the supreme excellence of Christ, and to unfold His true nature and mission into the world. I am confident that too many turn away from Christ, because they do not see Him as He is, in all His matchless glory. His pure and loving life has been bedimmed by the theories of men, the complications of governments and the ecclesiastical accretions of the ages. Lift Him up as "the brightness of the Father's glory and the express image of His person;" reveal His condescension in taking upon Himself the lowly life of suffering man; tell again His deeds of mercy, and picture his sorrow for sinning, struggling, saddened humanity, and you will find that He will draw these thinking young men of China, as He has already captured the best thought in other lands. No other one rises up as the Saviour of men, and to His name, and His name alone, must every knee yet bow, and every tongue confess that He is Lord, to the glory of God the Father.

Fourthly, when these three features have been observed the way will then be open for a campaign of aggressive warfare. Some day in China the forces will meet out on the broad battle-field, when the weapons, the skill, the courage, and the manœuvring, of the Lord's hosts and "the Braves" of "the religion of the learned" will be tested in the greatest struggle that the world has ever witnessed. Conquer, nay capture, these picked men, and the whole vast army of the enemy will lay down their arms and yield "to the obedience of Christ."

The third division of the student forces needing to be won to Christ is a small one, only some 600 in all, comprising the *students of Western education* in the Chinese *government schools*. They are found in Canton, Foochow, Shanghai, Wuchang, Nanking, Tientsin and Peking. They are trained at government expense and intended for government employ. They are a connecting-link between the other two divisions, and will yet become a powerful force in the future development of China. Their numbers will increase from year to year, as the different provinces see their value, plan for their training, and seek their services.

What, then, is the strategic importance of winning these men to Christ? First, they are the advocates of a new civilization, which must prevail, if China is to hold her own. A new era is now being ushered in—an era of progress, of Western learning, of Western ideas, and of the methods which enlightened nations have come to adopt. Every student studying to-day in government schools is disgusted with the past and still more with the present, and is eager for a change. In so far as China yields

herself to this forward movement, these young men will have much to do in shaping the opinions and forming the usages of the coming future. If the experience of India and Japan is a safe criterion, there will be an inevitable tendency to take the material and intellectual features of another civilization, but not the spiritual. There is even a danger that the new civilization will have less moral character than the old; that wealth rather than righteousness will become the ambition of Young China, and that God will be even less honored in the teachings from Christendom than in the teachings of Confucianism. To direct in right channels the current of progress it is necessary to watch the beginnings, and to win to the truth as it is in Christ these young students who are just beginning to admire the new ideas of other lands. The contest with them is now on, and cannot be postponed.

Secondly, these students of Western learning will be more and more respected by those of the old learning, who formed the second division, and will be used in the new schools soon to spring up all over the country. Memorials to the throne and Edicts from the throne have alike recognized the need of starting schools in all the provinces for teaching the sciences, as well as the literature of the Classics. If there are schools, there must be teachers. In all probability these teachers will be sought for in the already existing government schools rather than in the Mission schools. The old policies of Missionary enterprise will hardly compass these new conditions. A new strategy will be needed.

Thirdly, the time will come when these students of Western education will have the right of literary degree, and so the prestige of the present *literati*. The influence which these men will then possess will be more than doubled. The men may be the same, but their status will be different.

As to the best strategy for winning these students, I would reiterate what was outlined in reference to the second division; secure religious toleration; prove the superiority of the armour of God; present Christ in His matchless beauty; and prepare for a campaign of conquest and victory.

Such is the warfare and such the strategy, if the students of China are to be won to Christ. For the most part thus far there have been only skirmishes, only hand-to-hand fighting. Here and there tower up the massive fortresses, while vast armies are spread abroad over many a battle-field, defying our little regiments and laughing to scorn our hope of victory. But let us remember what armour we are to wear and what the warfare we are to wage. There is no drawing up in battle-array of one army against another, but they mingle together on the one broad battle-field of life. The enemy may seek our destruction, but we only seek their capture. Under orders from a Commander who has never known defeat, each soldier of the Lord buckles on his armour, and in calm confidence and firm security moves boldly forth into the very midst of the enemy's troops.

Ever on his guard, "watching thereunto with prayer," he wards off the thrusts of spear and sword, quenches the fiery darts of the wicked, but never retaliates by wishing harm to a single foe. Defending himself, he yet seeks the good of others. He fights not as the enemy fights. His strategy is so novel, that whole regiments come to a halt and lay down their arms in simple surprise, but there on the broad plain in front of one of those impregnable fortresses he moves around on errands of mercy, caring for the sick, cheering the disconsolate, leading the blind, lifting up the down-trodden, pointing heavenward the lost and the wayward. So the days go by, till one day a cry is heard from within that fortress. Pestilence, gloom and death are there, and no one to help, no one to cheer. The doors swing open, and the patient, loving, tender, soldier of God is welcomed in, the fortress taken, the enemy won over, the conquest a conquest of peace. With the capture of these hoary strong-holds, regiment after regiment yields up in willing allegiance, and from plain and mountain-top rings out the song, "Jesus is king!"

For the accomplishment of the task—winning over to Christ the students of China—there may appear difficulties, colossal and defiant,—and he who tries can best know them,—but with a spirit of courage, faith and kindness, with principles of adaptation, prudence and conciliation, wearied never by the waiting nor baffled by calumnies, jealousies or petty interferences; firm, hopeful, persistent; magnifying the truth and endued again and again by the Spirit; cheering each other and united in the bonds of peace, we may rest assured that God Himself, in His own way, will with His hand of supreme benediction own the service that seeks to heed His commands; and when His truth and grace have been proclaimed and made known, then Christianity, young still as the morning and full of an unwasted power, will conquer and reign with the grip and scope of a divine force, until from these centres clear round to the ends of the Empire will beam the joy and calm of its renovating life.

"If once all the lamps that are lighted  
Should steadily blaze in a line,  
Wide over the land and the ocean,  
What a girdle of glory would shine!  
How all the dark places would brighten!  
How the mists would roll up and away!  
How the earth would laugh in her gladness,  
To hail the millennial day!"



# THE WORLD'S STUDENT CHRISTIAN FEDERATION.

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The most signal fact of recent years in the Christian college world is the formation of the World's Student Christian Federation. It unites the great intercollegiate Christian movements of the world. That we may better appreciate the significance of this union to China, let us look briefly at the movements of which it is composed.

1. Let us notice first the oldest of these movements, the Intercollegiate Young Men's Christian Association of the United States and Canada. When this movement was inaugurated in 1877, there were less than thirty Christian organizations in the colleges of North America, and Christianity had a very weak hold on students, save in a few Christian colleges. This movement united most of these isolated societies, and as a result of such union the scope of their work was greatly broadened, their efficiency much increased, and their spiritual life deepened. It also made possible the rapid extension of Christian organization to other colleges. As a result of its work, in less than a score of years Christian Associations have been firmly planted in 550 colleges and universities, including all the great universities of the United States and Canada, all the leading professional and technical schools, nearly all the Christian colleges, and all but three of the forty Government universities. Over 33,000 students and professors are now united in this Movement, thus rallying around Christianity the largest student brotherhood in the world. More than 30,000 students have been led to accept Jesus Christ as Lord through the efforts of these Associations. Five years before I left America 1,800 took this important step; the next year 2,400; the next year 2,850; the next year 3,000; and year before last the number reached 3,400. During that year there were marked spiritual awakenings in no less than thirty institutions.

This Movement is raising the moral standards among college men. It declares uncompromising warfare against gambling, intemperance, impurity, dishonesty, infidelity, hypocrisy, and irreverence. Members of governing boards of

colleges, both Christian and state, maintain that these associations constitute in many cases the principal force in promoting the moral government of the institution. Both the intellectual and devotional study of the Bible have been very greatly promoted by this Movement. There are probably not less than 10,000 young men in the voluntary Association Bible classes. There are four young men in such classes to-day to one nine years ago. The Association in many cases has also been the means of leading to the introduction of the study of the English Bible in the college curriculum.

Under the auspices of the Association Movement over 70,000 young men have been trained as committee men and office bearers to do Christian work as laymen. As lawyers, physicians, teachers, and business men, they are the leaders of laymen in this age of laymen. Moreover over 4,000 young men have been influenced to become clergymen. It would be difficult to exaggerate the importance of this single result. Even more striking is the fact that more than 4,000 students have been led to dedicate their lives to foreign missions through the influence of the Student Volunteer Movement for Foreign Missions which is organically related to the Association Movement as its missionary department. One of the most impressive things showing the power of this Movement is the fact that whereas nearly twenty years ago the proportion of American students who were Christians was less than one in three, the proportion now is a little more than one in two. It is admitted that the Associations have been the chief factor in effecting this wonderful change. The testimony of Dr. Roswell Hitchcock given several years ago is even more applicable now, "the Intercollegiate Young Men's Christian Association is the great fact in the religious life of our colleges to-day."

2. The British College Christian Union began its organized and aggressive work about two years ago. At its inception it united Christian organizations of 17 institutions. This number included nearly all of the strongest student religious societies in Great Britain. Within the short period in which this Movement has been at work, the number of affiliated unions and associations, including those newly formed, has increased from 17 to 62. This is a truly remarkable progress. Not only has there been this work of extension, but the intensive work has been equally encouraging. I was informed by delegates from a number of the universities that in connection with many of the older unions the methods of work have been much improved and that there is greatly increased activity. They stated that the work was characterized by a greater definiteness, comprehensiveness, and earnestness than before the formation of the Union.

There has been a revival of Bible study in some universities. I visited a university nearly three years ago where there was not at that time a Bible class of any description. A delegate

from this university told me at Keswick last year that as a result of this Movement they now have seven voluntary student Bible classes. Like encouraging facts were reported from some other institutions. Another great advance has been on the line of a special campaign to reach the freshmen at the very beginning of their college life. Much enterprise is being shown in this exceedingly important work. One of the leaders in the British Movement stated that such work is now carried on in six institutions as compared to one, two years ago. There has been a great increase, during the past two years, in personal dealing, and consequently an increase in the number of students who have accepted Christ as their Saviour and Lord. An Oxford man wrote me that on a certain Sunday in the last autumn session more students made a public stand for Christ than in any one day within the memory of workers now at the Oxford University. A leaflet issued by the Executive of the Union states that at the closing meeting of a special mission carried on at Cambridge last year upwards of one hundred men took a decided stand for Christ, this being in the majority of cases their first public profession. [The speaker gave somewhat in detail an account of the varied forms of Christian activity in different universities, especially Edinburgh and Cambridge.].

There has been a great missionary awakening in the British colleges within the last four years. In its organized form it is known as the Student Volunteer Missionary Union. While it is yet a separate organization, it is so closely connected with the Christian Union, especially from the point of view of the Federation, that they should be mentioned together. The Volunteer Union includes over 1,000 students, of whom somewhat over 225 have already reached the foreign field. Possibly the best indication of the vitality and solidity of the whole British Movement was the wonderful Student Missionary Convention held at Liverpool a few months ago and the substantial results which have followed that gathering. It is the opinion of leaders in Christian work among students in Britain that there has never been so much well-directed Christian activity and such deep religious interest in the universities as at present.

3. The third movement to be considered is the German University Christian Alliance. Strictly speaking, it has been in existence in an organized form less than three years. As a movement, however, it has existed about six years. It had its origin in the Bible circles of the gymnasia. After these circles had been carried on successfully for some time, some of their members entering the universities were led to form similar circles there. These spread gradually until now they may be found in a majority of the German universities. Several very helpful student conferences have been held, and during the past two or three years a secretary has given special time to developing the work in the universities. Recently the scope

of some of these Bible circles has been broadened. In some institutions much good has been done in the promotion of personal purity. In a few cases special efforts have been put forth to surround men, at the time of entering the universities, with good influences. In a few universities real effective work has been done to influence students to accept Christ as a personal Saviour. Last year at the University of Berlin a small number of students were led to Christ. Considering the great difficulties there, this means more than to have scores of men take this step in the great universities of Britain or America. Steps were taken at the Liverpool Convention and during the subsequent months to extend the volunteer missionary idea to the German universities. Although the beginnings of this Movement have been very small and although the movement is still undeveloped, when we consider the constitution of the German universities, the constant and rapid shifting of the student population, their peculiarly strong and subtle temptations, and the great conservatism every where present, we are greatly encouraged with the progress already made. To realize the full importance of a modern student Christian movement in Germany, we need to remind ourselves of the spiritual influence which has been exerted by the German universities. The great Reformation started in the German universities. The German missionary movement is traceable to her universities. The Pietist movement had its springs in the universities. The principal spiritual awakening of this century started in the universities. When we consider the great influence of the German universities in the world of thought to-day, and when we reflect on their terrible spiritual condition, shall we not fervently pray that God may guard and energize the German University Christian Alliance.

4. The Scandinavian University Christian Movement is one of the youngest of those which comprise the Federation. It unites the Christian Associations of students in the universities of Norway, Sweden, Denmark and Finland. While members of these associations or societies had come together in summer conferences on two occasions during the last five years, it was not until the time of the third conference a year ago that they perfected an inter-university organization. Although this Movement has been in existence but a few months, its work has been attended with very satisfactory results. Not the least of these results is the awakening of the inter-collegiate consciousness. This Movement has also helped to make possible a great awakening of missionary interest, although the chief factor in this has doubtless been the Liverpool Convention. It inspires one to think of the possibilities of this Movement which unites on missionary and other spiritual lines the students of these North lands who are among the strongest and sturdiest in the whole world.

5. Several months ago while we were in Ceylon we found ten Christian Associations, and in India, twelve. A strong desire was expressed both by Indian students and educational missionaries that these Associations be united in a national organization. Accordingly there was formed the Inter-collegiate Young Men's Christian Association of India and Ceylon. Mr. J. Campbell White, a man providentially fitted for the important position, has been led to undertake the work of travelling secretary. That the time was ripe for this united movement is seen in the remarkable series of Conferences of Indian students held in the early part of this year, which did much to pave the way for the organization. Nearly one thousand students came together in five conferences from over one hundred colleges. At these conferences over seventy students professed to accept Christ as their personal Saviour, nearly 600 covenanted to keep the Morning Watch, over one hundred dedicated their lives to the work of evangelizing India. We may confidently expect that this organized union of India's students will prove to be a mighty factor in extending the sway of Christ in that great land.

6. In all Australasia we found only five Christian societies of students. Wherever we went the students responded most heartily to the idea of uniting in a movement of their own. We are therefore glad to be able to report that instead of five isolated societies there are now in Australia and New Zealand twenty-five Christian Unions; and that they are fused together in the Australasian Student Christian Union. These Unions have already achieved remarkable results in the different universities—particularly on the lines of missions and Bible study. £1,400. have been raised to meet the expenses of the national Union for the next two or three years, and a strong man has been invited to become traveling secretary. Although this is the youngest student movement in the world it is one of the most enterprising, one of the best organized, and one of the most promising.

7. The Student Christian Movement of Mission Lands includes student Christian associations scattered throughout those parts of the mission field which do not have national movements of their own. We found one in Bulgaria. We found another on the banks of the Bosphorus which deserves to be ranked with the strongest Associations of the West. There are several in the now fearfully persecuted colleges of Asia Minor. We found two in Jerusalem, the one in Bishop Gobat's School holding its meetings in a room located on the very walls of Zion. We helped lay the foundations of one in the only Christian college in the Nile valley. There are two more in Africa. There are two in South America. There are several others in different parts of the world. These associations are doing a work the character and results of which will compare favourably with that done by the student organizations in other

lands. Most thrilling facts could be given were there time, showing what a mighty work the Spirit of God has been doing in the societies of this widespread movement.

This brief survey of the extent and power of these seven Student Movements prepares us to appreciate the significance of their Federation. It is the work of God. He planted the hope in the minds of different men during the past few years. The fulness of time for a world-wide Federation did not come, however, until 1895. Then for the first time had the Student Movements of Europe, America and Asia reached such a stage of development, and come into such relation to each other, as made possible a comprehensive, practical, and harmonious Federation. The idea was first acted upon by the authoritative committee of the American Movement. The committee in charge of the Student Movement Mission Lands next endorsed the idea. It was then most heartily approved by the British Union. The German Alliance at its conference last year, after careful consideration, voted unanimously in favour of the project. One of the first, if not the very first act of the newly-formed Scandinavian Movement was too agree to unite with the other four movements.

Official representatives of the five movements just named met last August at the time of the Scandinavian Conference and proceeded to effect the Federation. The movements in India and Australasia had not yet been joined. It is appropriate that this most important step should be taken at the Scandinavian Conference, for that was the first Conference ever held in which there were delegates present from all the great Protestant nations of the world. I was deeply impressed with this fact, as I noticed over the speaker's platform a grouping of the flags of these great powers. Six intense, prayerful sessions were held in an upper room in the old castle on Lake Wetteren. A wonderful spirit of unity characterized the proceedings from beginning to end. The Conference resulted in the formation of the World's Student Christian Federation. The basis adopted is distinctly evangelical. The objects of the Federation are: "(1) To unite Students' Christian Movements throughout the world. (2) To collect information regarding the religious condition of the students of all lands. (3) To promote the following lines of activity: (a) To lead students to become disciples of Jesus Christ as only Saviour and as God; (b) To deepen the spiritual life of students; (c) To enlist students in the work of extending the Kingdom of Christ throughout the whole world."

I am sure we must all realize something of the significance of such a Federation. Among its many advantages I need indicate but a few. It makes possible for the first time a thorough and comprehensive study of the religious state of the students of the whole world. Such an investigation will reveal some of the greatest opportunities presented to our generation. Again, as God has given to some movements

a larger and richer experience than to others, the Federation affords them an opportunity to make that experience a blessing to the entire student world. The Federation will facilitate the introduction of organized Christian work into some of the most difficult unoccupied fields. It will be a clearing house for the best ideas wrought out in the experience of Christian student organizations in all lands. Gladstone, in speaking of the influence of the universities in the middle ages, says in substance that they established, as it were, a telegraph of the mind; and the different elements of culture scattered throughout Europe were by them brought into near communion. They established a brotherhood of the understanding. So this Federation has established a telegraph in things spiritual; and the methods of Christian work wrought out by Christian societies of students in different parts of the world, the ideas emphasized by students in the West and in the East, the great work done by the Holy Spirit in the colleges of Britain America, Germany, India, China, Japan or other lands—all these things are by the Federation brought into near communion. It has established a great student brotherhood in Jesus Christ. Who can measure the power of such a brotherhood?

The chief significance of the Federation is in its unifying force. By its conferences, visitation, correspondence and publications, it will do much to unify the plans and methods of Christian work among students of different lands. More important than this, it is uniting in spirit as never before the students of the world. In this time of war and rumours of war, this Federation signifies that in the student world there is no Britain and no America, no France and no Germany, no China and no Japan, but Christ is all and in all. We hear and read much in these days about Christian union, but this Federation is demonstrating in the most practical manner that "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Before closing, I should like to express the conviction that the time has come when the Christian students and teachers throughout China should unite in a national organization of their own, and be admitted to the World's Student Christian Federation on an equal footing with the seven Christian movements which have been outlined this evening. The suggestion has met with an enthusiastic response on the part of Chinese students and teachers as well as missionaries wherever we have been. The formation of a national movement presupposes the establishing of Christian organizations in the different colleges. When Mr. Lyon and I started on our tour in China a few weeks ago there were but four Student Christian Associations. With gratitude to God we

report that there are now Young Men's Christian Associations in twenty student centers. This leaves but two or three important institutions without associations, and doubtless these will form associations as soon as the matter can be brought fully before them. The next step then should be to unite these isolated associations into a national movement. We are not unmindful of the difficulties in the way of a national student movement in China; for example, the long distances between the colleges, the difficulties of travel, the language difficulty, the comparatively small number of Christian students in China, the lack of college spirit, the little interest taken by the Chinese in outside countries, or even in other parts of their own country. But do not these difficulties constitute the strongest possible argument in favor of a national union? With a strong supervisory committee of missionaries and Chinese students and teachers; with Mr. Lyon, who has been so remarkably prepared by three years official connection with one of the home student movements, to act as traveling secretary; and with the monthly paper, which it is proposed to issue, under his supervision beginning with the Chinese New Year;—the Chinese national Organization would from the beginning be a most helpful agency to the students of China. What would be the advantages of such a union? It would bind together the scattered bands of Chinese Christian students and teachers, and give them the courage and inspiration which comes from knowing the strength of their numbers. It would enable the different associations to stimulate each other. A great work of God in one association would be known by all the others. Moreover, it would place the strong in a position to better help the weak. Another great advantage would be the vital union, which would be established between the students of China (the most isolated students in the world) and those of other lands. Such a combination of the spiritual members of all the missionary and government colleges of China would make possible the exerting of a really national influence. If China is ever to witness a great spiritual upheaval or movement of national dimensions, must it not come as a result of a very practical and spiritual union of the future leaders of China. As I have gone up and down this wonderful empire I have been impressed with the fact that the Old China is surely giving way, and that a New China is rising to take its place. The leaders of the New China must come largely from the colleges which stand for modern education. May we not look to the united Young Men's Christian Associations of China to do much toward making that a truly Christian leadership?



## THE STUDENTS' OPPORTUNITY IN CHINA.

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China is the largest homogeneous nationality that has but slightly responded to the contact of Western progressive civilization. It is homogeneous in the common origin of its people, at least in its central stock. It has a common government, common customs, and a common literature, which has come down from antiquity. It has a common written language which is understood by all Chinese scholars. It has a spoken language closely related to the written language, which with local modifications is used by two-thirds of the people; and the various dialects spoken by the other third are offshoots from the common stock. Thus China is a vast organism with a common national life. The people are bound together as in one great family by their ethical, political, religious and social ideas. It is true that Chinese civilization is stagnant, self-centered, and exclusive, but the same laws of human influence which have operated in the past to make China what it is, will operate in the future, under Divine guidance, to produce a new China, in which Christian truth and motive and purpose will vivify and enrich the thoughts of the people.

Exclusive of Christian civilization, the three civilizations that have exerted, and continue to exert, the widest influence upon mankind are those of Greece, India and China. Chinese civilization, measured by the standard of its intellectual or aesthetic achievements, its productions in philosophy, poetry and art, must doubtless take a third place, but measured by the standard of its ethical teachings I believe it is entitled to the first place. Confucius and Mencius deserve seats not second to those of Socrates and Plato when they discourse upon the duties of men in their varied relationships in life. They gave definite expression to many truths which lie but one remove from the intuitive apprehension of all men, truths which have had a deeper and more lasting influence upon the civilization of China than have the truths set forth by the Grecian sages upon Western civilization; and yet the truth which these Chinese sages propounded, and which they believed would finally cure the moral evils of society, have failed from the first to accomplish this beneficent end. They did not know God, and so did not know the supreme relationship, and the highest obligation

of man. They did not know the perfect standard of a holy life. They did not know the virulence and obstinacy of sin. They believed that human society under the leadership of men of wisdom and virtue, and in the strength of its convictions of right and duty, could wage a successful warfare against all forms of moral evil. The superior man needed only to regulate his life in accordance with the law of benevolence, and his example would be imitated by others, until finally all men would obey that beneficent law. The virtue of the superior man is like the wind, while the virtue of the common people is like the grass,—when the wind blows the grass bends. So natural is it for men to do good, and so unnatural for them to do evil!

It is a curious fact, and to me a fact not easily understood that the sages of China discovered but half of the truth concerning human nature. They discovered that man's nature was formed for virtue, and they set forth this truth with clearness, and often with much beauty of expression, but they failed to discover that there are two powers always operating in human nature, which are mutually antagonistic, the one urging towards good, and the other towards evil, the one "the law of the Spirit," and the other "the law of the flesh." Not knowing God, the law of heaven was to them little more than a principle of right which men ought to obey for its own sake, that their natures might be brought into harmony with the nature of heaven. It was not to them a Divine command, enforced by the power, the holiness, the omnipresence, the minute supervision of a living Spirit. Not knowing God, they knew not the dignity of man, that he is made in the image of God. They knew not the destiny of man, that he was made for eternal fellowship with God. They were like men who professed to have perfect knowledge of the nature and cure of all diseases, and yet who were in fact ignorant of their nature, and destitute of the medicines with which they might be cured. The case is even worse than this. They have been telling men that their moral diseases were slight when they were virulent, that they were superficial when they were constitutional, that they could be cured by the regulation of conduct in the various relationships of life, while the moral condition of the people has grown pitiable and hopeless from generation to generation. The Emperors of China are called the Sons of Heaven, and are represented as the embodiment of all virtue, and of abounding compassion towards the people, but the virtuous rulers have been few as compared with those who have darkened their reigns with abandonment to luxury and excess, regardless of the miseries of the people over whom they were set to rule. The officers of China are called the parents of the people, who watch over their welfare with tender care and compassion, but who in fact are worse than the hirelings who forsake the sheep when the wolves come;

they are themselves the wolves who fatten upon the sheep; they devour the people by every form of greed and corruption. Parents are represented as ruling their households with compassion, and children as adorning their lives with obedience, but nowhere is selfishness more active and dominant than in the majority of the households of China. Chinese law and custom give to parents almost unlimited power in the regulation of their households, and fill the homes of China with multitudes of petty despots. Selfishness and severity in parents beget estrangement in children. They obey, not from motives of love, but fear, and the home which ought to be the fountain-head of the purest joys of life, is poisoned in its waters. Selfishness and cruelty, fear and hatred, jealousy and revenge, too often transform Chinese homes into veritable prison-pens filled with unutterable misery, from which there is no escape, except in death.

All this bears witness to the deep spiritual need of China, to its hopelessness under the present order of things, to the urgency of the work of bringing to this people a knowledge of that richer and truer life which has been revealed to the world in Christ, to the duty of entering into the Divine work, to bring to this people life from death, hope from despair, to bring to them love and joy and holiness to take the place of hatred and sorrow and sin. Christianity brings to China the knowledge of Divine truth and power and grace. It teaches men that the bodies and spirits are a Divine creation, and not the last results of an unthinking evolution of law and matter. It teaches them that the law of conscience is the law of God, and the light of conscience is the light of God. It teaches them that the soul needs the light of the knowledge of God for its best spiritual development as truly as does the body need the light of the sun to satisfy its varied wants. It teaches men that right and truth and duty are virtues to be cherished, not because they bring human nature into harmony with the law of Heaven, but because they bring the human heart into fellowship with the heart of God. It teaches men that their highest relationship is not with their earthly parents, but with their heavenly Parents, that the law of life is not to please their earthly parents, but to please their Father who is in heaven. It teaches them that the end of life is not to possess and enjoy the perishing things of the present world, but to possess and enjoy the enduring things of the world to come. It brings to them the knowledge of the supreme revelation which God has made of himself in Christ Jesus our Lord. They learn from this revelation concerning the love of God, that the end of the Divine incarnation was to deliver men both from the condemnation and from the power of sin, and to bring the hearts of men into conscious fellowship with the heart of God. They learn concerning the holiness of God that sin is exceedingly sinful in his sight. They learn that men are

justified before God not by works of righteousness, but by faith in the Son of God. They learn to feed upon Divine truth, to trust in Divine care, to do the Divine will, to commune with the Divine Spirit, and to rest in the Divine promises.

And what is all this but the revelation to this people of new heavens and a new earth wherein dwelleth righteousness? What is this but the casting down of Satan from his long and cruel dominion over the hearts of this people, and setting up the beneficent rule of the Prince of Peace? What is this but a great redemption wrought for this people by the Divine Hand? The government redeemed from the dominion of greed and cruelty; the people redeemed from the power of selfishness and superstition; the family redeemed from the bondage of tyranny and fear. Truly this is the work of God, a work conceived in the counsels of God, and to be accomplished by the operation of his truth through the quickening power of his Spirit, and under the supervision of his providence. But this work is to be accomplished through human instrumentalities. The command of Christ to his disciples to preach his gospel to every creature, placed upon them a supreme responsibility, and conferred upon them a supreme honour. This responsibility and this honour remain to the church of Christ as a Divine legacy from generation to generation.

We have spoken of the need of the evangelization of China. The opportunity is commensurate with the need. We are told that in the fulness of time Christ came to accomplish his redemptive work, and now the fulness of time has clearly come when this redemptive work is to be made known in the land of Sinim. This is manifest in the ordering of Providence in breaking down the exclusiveness of China, and bringing this nation into fellowship with the great family of nations. It is manifest in the deepening and purifying of the spiritual life of the church, that it may be worthy to bear witness to the great redemption among the heathen. It is manifest in the growing appropriation among Christian men and women of the great truth revealed from heaven, that no man lives for himself, that we are our brother's keepers, and that men are our brethren whether their skins be white, yellow or black. Men and women remembering the riches of the Divine grace which have come to them, in the spirit of the great apostle to the Gentiles, account themselves as debtors "both to the Greeks and to the Barbarians, both to the wise and to the unwise," that they may make a love offering in a life of service to Him who loved them and gave Himself for them.

Let us look a little more closely at this opportunity for the evangelization of China. Paul received a Divine command to pass over into Macedonia to preach the gospel, but the call was rather that of Divine compassion than of human desire. Few were hungry for the Bread of Life which he came to break for them, and the many saw in him only a teacher of strange

doctrines, to be spurned and despised as a "pestilent fellow." He found that he was not only commissioned to witness for Christ, but also to suffer for him, to fill up in his body what was behind of the afflictions of Christ. Unregenerate human nature remains the same from age to age; the carnal mind is enmity against God. Men need Christianity, but they do not want Christianity. This then is the great opportunity presented to the ambassadors of Christ to this needy people; opportunity to shine in the darkness of heathenism with the pure light of a Christ-like life, and to kindle the same light in the lives of many of this people; opportunity for patience and hope in the midst of difficulties and discouragements, and for courage in the midst of dangers; opportunity for gentleness and wisdom in dealing with the ignorant and weak and erring, and for compassion upon human suffering and need; opportunity for self-sacrifice in going forth from country and home and friends, to labor in humility and obscurity in laying the foundations of the temple of God, which is to be built of the polished and beautiful stones of redeemed souls; opportunity to join the ranks of that glorious company of the servants of God, who through faith subdued kingdoms, wrought righteousness, obtained promises; opportunity to open the eyes of the blind, and unstop the ears of the deaf, to cause waters to break out in the wilderness, and streams in the desert.

Our theme reads:—"The opportunity presented to students to hasten the evangelization of China." Why to students rather than to other men and women? The missionaries of to-day were the students of yesterday, and the students of to-day will become the missionaries of to-morrow. The company of missionaries in China needs continual reinforcements from the ranks of the young. The older missionaries need them for their encouragement and support; the ever-opening work needs them to improve the opportunities for seed-sowing and in-gathering; the native Christian church needs their counsel and help in its culture and growth; the native Christian workers need their example of courage, and zeal and hope and consecration in the various lines of work for the Master. The call is to students, because the work of missionaries is pre-eminently that of Christian teaching, and only those who have been faithful students are fitted to become faithful teachers. This thought I believe needs to be emphasized. Quick converts in heathen lands are usually superficial and unstable converts. Knowledge precedes conviction, and a strong faith has its source in a clear understanding of Divine truth. Men must be taught concerning the character of God before they will serve Him with reverence and fear; they must understand the nature of Christ's redemption before they will truly repent of sin, and accept of Him with a living faith. Little can be taken for granted as to the previous preparation of the heathen for the acceptance of Christianity. Their minds are filled with superstitions and false conceptions

of religious things, and are slow to open to the reception of the great truths of the Christian revelation. They must be taught with simplicity and reiteration, with patience and wise discrimination, and with adaption to individual needs. The seed sown must be watched and guarded lest an enemy come and pluck it up, or lest the weeds and tares of superstition and worldliness, the roots of which have not been subdued in the soil of the heart, spring up and choke the seed, and it fail to produce the desired fruit.

The young missionary must be a student of the Bible—the word of God. He does not come to China to proclaim the works of human wisdom, to announce truths that have been evolved from human reflection, or brought into the clear light of vision through the varied experience of human life. He comes to China to proclaim Divine truths, set forth by the lips of inspired prophets and apostles, and by the Son of God, truths pertaining to man's relationship to God, and to his fellowmen, pertaining to his needs, his duty, and his destiny. He must study these truths in their order of announcement, in their adaptation to times and conditions, and in their mutual relations and proportions, that he may rightly divide the Word of Life, and become a wise under-shepherd to feed the flock of Christ. The most dangerous errors are half-truths. Truths out of place, or out of proportion, are like wheels in machinery which have slipped from their sockets, and only produce derangement and mischief. The end of the gospel message is not to announce the forgiveness of sin, and reconciliation with God. These are but means to a higher end; that end is the recovery of the lost heart, the child heart, which causes the lips to cry out in glad confidence, "Abba Father," and the heart to beat in quick response to Divine love, as it is revealed in Christ. All truth that contributes to bring the human heart into closer sympathy and fellowship with the Divine heart is central truth, and the wise missionary will make it central in his teachings. All truth, that by its over-emphasis tends to fix men's thoughts on those things that are secondary in Christian life and experience, is performing the work of error; it hinders rather than builds up Christian character. But who can feel sure that he has grasped the truth for himself, and is able to present it to others in its due relation and emphasis and proportion? We hold this Divine treasure in earthen vessels, but if we are devout students of the Word of God, always seeking to see light in the Divine light, we have the promise that we shall be guided into all truth, and we shall be wise teachers of the deep counsels of God.

The young missionary should be a student of nature. Nature is vocal with myriad voices witnessing to the being, power and beneficence of God. "Day unto day uttereth speech, and night unto night showeth knowledge." But the heathen, through false religion and false philosophy, have

lost the interpretation of this language of nature. They see in nature the on-going of unthinking, unloving law, the revolution of a mighty mechanism driven by the power of blind fate; or they see in it the activity of myriads of gods and occult spiritual powers, sometimes operating in harmony and again in antagonism, sometimes aiming at benevolent ends and again at malevolent ones. They fear nature but have little love for nature, and at best catch but broken glimpses of the presence of God in the midst of the works of His hands. Modern science has brought to men a new and vivid interpretation of the great book of nature, and has thus placed them in possession of a vast range of truth, which they can offer in oblation before Him who is Himself "The Truth." It is in the light of the Divine revelation in the Bible that we learn to read the Divine revelation in nature; and it is through love for the God of the Bible that we learn to love nature, the handiwork of God. The intelligent and sympathetic student of nature will find himself possessed in his missionary work of a range of truth of the highest value in illustrating and enforcing the truths of the Christian revelation. Natural theology in such hands becomes a valuable introduction and auxiliary to revealed theology. It is a matter of experience in mission work that the witness to God in nature can often be brought home to the convictions of men with greater ease and force than can the witness to God in ancient Biblical history, recording the manner of his special revelations, and his dealings with men. The explanation I believe to be, that the witness to God in nature, wisely presented, is a witness near at hand, and appeals directly to the religious intuitions, while the witness to God in ancient Biblical history comes from a strange outside world, from the dim ages of the unknown past, and must be received on the testimony of men whose integrity, or whose knowledge of facts, is often seriously questioned. When men have grasped the great truth of the God of nature, the God of their own spirits, and have identified him with the God of the Bible, they have reached a broad and firm standing-ground, and are prepared from this point to feel the authority of the Biblical revelation, to reverence God as the just and holy One, to acknowledge the Divine estimate of the sinfulness of sin, and to bow in glad acceptance of the great redemption that is freely offered to them in Christ.

The young missionary should be a student of history. It is not doing violence to language to say that human history is a third great Divine revelation. That revelation is often indeed written in language which we can understand only in part, but the devout student is able to comprehend for himself and to explain to others, at least in their outline, the meaning of God in the great onward movements of human history. In the light of the Divine revelation which comes to us from the history of the

ancient Jewish people, we understand in part the place that the surrounding nationalities occupied in the Divine plan for the world's redemption. This knowledge comes to be more definite, clear and organic, as we trace the successive growth and decay of the Grecian and Roman civilizations, and realize that they were the Divinely prepared measures of meal into which the gospel leaven was to be cast, until the whole mass should be leavened. We see how God used the restless spirit of the bold and hardy tribes of Northern Europe to overturn and destroy that which was not worthy to remain, and out of this rude material produced the great nationalities of modern times, which are more and more coming under the power of Christian truth, and feeling the impress of the Christian life.

In the Divine scheme for human redemption the facts of that redemption were first written in the world's history, and its doctrines were born of the facts. The sin of Adam was a fact of history, and from that fact was born the doctrine of human depravity, and the need of redemption. The call of Abraham was a fact of history, and out of this fact was born the doctrine of the covenant of grace, that the just should live by faith. The life and teachings, the death and resurrection of Christ were facts of history, and out of these facts were born the doctrines of the Divine incarnation, the Trinity, the atonement, the rewards of eternal life, and the judgments of eternal death. No missionary is thoroughly equipped for his work who is ignorant of the great outlines of the history of the Church of Christ. That history was esteemed of such importance in the Divine counsels that its first chapter was written by an inspired hand. Church history tells the story of the conflict of Christianity with heathenism. It points out the causes that operated to produce degeneracy and formalism in the Church. It explains the orderings of providence which produced the human conditions for the efficient operation of the Divine Spirit in the great Reformation period, and in purifying and deepening the spiritual life of the modern Church of Christ. The missionary who has a clear knowledge of these great events in history, will find himself acquainted with examples and warnings which will be of the utmost value to him in laying the foundations of the Christian Church in a heathen land.

The young missionary should be a student of human nature. In the study of physical nature it is essential that there should be a careful and discriminating use of the eye and the ear. In the more difficult study of human nature it is essential that there should be acquired the habit of thoughtful observation of men, of their habits and prejudices, their hopes and fears, their moral convictions and religious beliefs. Christ told his disciples that they were to become "fishers of men." The skillful fisherman adapts his bait and method of angling to the nature and habits of the fish which he desires to capture; so

the wise "fisher of men" will adapt his statement of truth and his method of approaching men to their intellectual status, their religious beliefs, and their moral convictions,—that thus he may capture them for Christ. To become successful students of human nature in later life the habit of study and observation should be acquired in the years of early life, and under the guidance of competent teachers. All well-digested and systematic knowledge of mental and moral science will prove of the highest value on the mission field. Occasionally we hear the criticism from the lips of native Christians that a given missionary does not understand their people. This criticism is mild in form, but is fundamental in meaning. If justly made, it means an unsuccessful missionary career. Not to understand a people is not to know the line of approach to their sympathies and convictions. It is through human nature that men learn of the Divine nature, and through human sympathy that they learn of the Divine sympathy. The heathen must first believe in us before they will believe in the truths which we proclaim. We must first win them to ourselves before we can win them to Christ. Christ declared Himself to be the Truth. He is the living Truth, and we as His representatives are to be the living embodiment of Divine truth, to give new lives to this people by placing our lives in vital contact with their lives. To do this we must understand them, and sympathise with them, and so love them out of the kingdom of darkness, and into the kingdom of light.

Thus there is an urgent call to students to hasten the evangelization of China. The call is to the best students. The missionary is an offering upon the altar of God for the highest form of service. God has bestowed His best gift upon His Church, and He asks its best gift in return. The call is to young men and women of deep conviction of truth, and high purpose to witness to truth; to those who are endowed with the graces of patience and courage and hope, to those who know the sweetness and power of prayer, and the meaning of fellowship with God. The call is for many students, as the harvest-fields are vast, and the laborers are few. The call is not alone to young men and women from Christian lands; it is equally urgent to those who are now being multiplied in the native church, as more and more the work of the church must be committed to their hands. There are two questions of equal importance in the work of Christian evangelization; first, how can we most rapidly multiply Christian converts? and second, how can we most successfully deepen the Christian life of the native church? The work of Christian nurture is second to that of Christian evangelization in the order of effort, but not second to it in the order of importance, since the building up of the spiritual life of the native church is the condition of all successful future work in multiplying Christian converts. I would answer the above questions in the reverse order of

their asking. To the second question I should say, that one important means of deepening the Christian life of the native church is the careful, intellectual and spiritual training of that ever-increasing company of young men and women who are to become the leaders of the church of China in the years of the future. These native pastors and teachers and Christian workers come nearer to the life of the native church than do the foreign missionaries. Christianity, as represented by them, is not a foreign but an indigenous product, and their faith, consecration and love are a constant example and inspiration to the entire body of native Christians. To the first question, "How can we the most rapidly multiply Christian converts?" I would answer, not alone by sending forth more missionaries, but by multiplying faithful and efficient native Christian laborers. I believe it to be a radical mistake in mission work to magnify the importance of winning Christian converts, to the neglect of the equally important work of training up an efficient body of native Christian laborers. Such men and women are the double product of Divine grace and human effort, and that effort must be put forth through long years of patient, systematic, intellectual and spiritual training.

What then is the conclusion? It is that China's need is urgent, and that there is a great opportunity presented to both foreign and native students to hasten the evangelization of China. Who has strength of vision to see the height and depth of the meaning of these words,—the evangelization of China? They mean light and joy, love and hope, in place of darkness and sorrow, hatred and despair. They mean the setting up of a ladder between earth and Heaven, on which the angels of God ascend and descend. They mean the overthrow of this vast idol-temple, and the building up of the majestic temple of God, which shall be filled with the Divine glory, and to which the myriads of this people shall go up to worship.

Who is worthy to have a part in the great work of the regeneration of China? The call for Christian laborers is from the Divine compassion, and from the deep spiritual needs of this people. The work is one of difficulty and trial, but also of joy and hope, since the faithfulness, the power, and the love of God are pledged for its final and glorious accomplishment. "I heard the voice of the Lord saying, Whom shall I send, and who will go for us. Then said I, Here am I; Send me."



## THE STUDENT VOLUNTEER MOVEMENT AND ITS MESSAGE TO CHINA.

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JOHN R. MOTT.

Doubtless we are all familiar with the main facts in the history of the great student missionary uprising of America and Britain, popularly known as the Student Volunteer Movement. It is not necessary, therefore, for me to tell the interesting story of the origin of this Movement at Mount Hermon, Massachusetts, in the summer of 1886. Those of us who were present can never forget the marvellously spiritual associations and manifestations of that gathering of American and Canadian students. Never let it be forgotten that this Movement was conceived in days of Bible study and nights of prayer. Nor need we dwell on the wide and rapid extension of the Movement. Since its organization one or more student secretaries have each year travelled among the colleges enrolling volunteers. The principles and purpose of the Movement have thus been spread through the colleges in all parts of the United States and Canada. About five years ago Mr. Wilder spent several months in the universities of Great Britain, and as a result of his work the Movement was thoroughly organized there under the name of the Student Volunteer Missionary Union. Its secretaries have already planted the volunteer idea in practically all the leading colleges of the British Isles. Mr. Wilder presented the Movement to the students of the Scandinavian universities, and upon a subsequent visit to Scandinavia several volunteers were enrolled. The first steps toward a definite organization of the Movement in Scandinavia were taken, however, only a few months ago by the Norwegian delegates at the Liverpool Convention. About two years ago Mr. Fraser was the means of extending the Movement to France. At the Liverpool Convention, steps were taken to unite France and Switzerland in a Volunteer Movement for those two countries. At the same convention a number of German delegates volunteered and decided to effect an organization for Germany. The missionary fires were also kindled among the students of Holland. Mr. Fraser spent several weeks after the Liverpool Convention helping to establish and develop the organization of the Movement in all of these Continental universities. Before coming to China we spent a few months among the students of Australia, and are glad to bring the report that the Movement has been introduced and organized in all of their universities. Thus within ten short years the Volunteer Movement has

extended to all the nations of Christendom. Moreover, as we shall soon see, the students of non-Christian lands are beginning to fall in line with its central purpose.

What is the purpose of the Student Volunteer Movement? It is in no sense a missionary society, and the purpose is not to send out missionaries. Its fourfold purpose is:—

(1). To present the claims of foreign missions to Christian students throughout the college world.

(2). To influence students to devote their lives to the work of foreign missions.

(3). To help intending missionaries to prepare for their life work. The Movement emphasizes the most thorough, intellectual, and practical preparation, and, above all, that each volunteer should be filled with the Holy Spirit.

(4). To lay upon Christian students who remain at home their responsibility for backing up the missionary enterprise by intelligent sympathy, aggressive work, real sacrifice, and definite, prevailing prayer.

The central and ultimate purpose of the Volunteer Movement is to realize its watch-cry—the evangelization of the world in this generation.

What has the Volunteer Movement accomplished? That it has been wonderfully used by the Holy Spirit may be seen from a number of facts, among many which might be given, showing its work and influence.

(1). The claims of world-wide missions have been presented to the Christian students of over 600 colleges. About 500 of these are in the United States and Canada; nearly one hundred in Great Britain and Ireland; and the rest on the Continent. In a large proportion of these institutions the subject has been brought home to the students for the first time; and in nearly all other cases it has been presented in a new and more impressive manner. To-day probably twenty students are brought face to face with the missionary question, to one who confronted it before the inception of the Volunteer Movement ten years ago.

(2). Not only has the subject of missions been presented in a general and popular way, but the Movement has also emphasized and inaugurated a thorough study of missions. This development has been chiefly in connection with the Movement in the United States and Canada. Two years ago it established a regular educational department. Mr. D. Willard Lyon was the first Educational Secretary: when he began his work there were probably less than twenty classes for the thorough study of missions in all North America. During the year he rallied over 1,200 students in 120 classes. Four courses of study were presented. When Mr. Lyon came to China we secured Rev. Harlan P. Beach, who has had a very successful experience both as a teacher and a missionary, to assume the responsibilities of the Educational Secretaryship. During the year the number

of classes has increased to about 400 and the number of students to 3,500. Within the past few months the British Movement has established a regular educational department, and appointed a capable man as Secretary. This educational work is receiving very strong endorsements from Board Secretaries, missionaries, and college professors. Much is being done to place the best missionary literature in the colleges. Missionary libraries have been planted in not less than two hundred institutions. The year before I left home about Gold \$5,000 worth of books were added to these collections through the office of the American Movement.

(3). Over 5,000 students have been enrolled as volunteers by the Movement. About 4,000 of this number volunteered in North America; over 1,000 in the British Isles; and something over one hundred on the Continent. Without doubt this marks the greatest student missionary uprising in the history of the church. Who can measure the volume of consecration which these thousands of decisions represent? Well did the Archbishop of Canterbury state a few months ago that few things inspire one with greater hope than this recent uprising of university students.

(4). Already fully 1,000 of the volunteers are at work in the mission field. I have in one book the names and addresses of nearly 800 of this number who volunteered in the United States and Canada. In one number of the *British Student Volunteer* are the names and fields of more than 200 who belonged to the British Movement. A famous Indian missionary maintained that if two per cent. of those who offered in a missionary revival ever reached the field, it was a good proportion. Already over twenty per cent. of the British and American volunteers have reached the field.

(5). The Volunteer Movement has been grappling with the financial difficulty which confronts nearly all our mission boards. No volunteer can call the financial stringency of his board a providential hindrance unless he has done all in his power to remove that hindrance. The students alone in 125 American and Canadian colleges gave year before last Gold \$30,000 to missions. Several colleges each support their own missionary. Many churches and young people's societies have been led to support missionaries through the influence of the Movement. An increasing number of volunteers are coming to recognize their responsibility for securing their own support. The interest in missions on the part of the great young people's organizations, which is manifesting itself in enlarged contributions to missions, is traceable in a considerable degree to the agitation promoted by the Volunteer Movement.

(6). By no means the least result of the Movement has been its reflex influence on the colleges on other than distinctively missionary lines. In travelling among the colleges I have been told, time after time, that the missionary revival has resulted in

a marked deepening of the spiritual life of the students and in increased activity in all forms of Christian work. Very many students who have not seen their way open to give their lives to foreign missions, have been led to devote themselves to Christian work on the home field. In speaking of the reflex influence of the Movement, I am reminded of the important fact that in Great Britain the Volunteer Union paved the way for the British College Christian Union—a result of very far-reaching influence in itself.

(7). The Movement has done and is doing much to promote prayer for missions. Unquestionably the remarkable progress of the Movement has been due to the large place which prayer has had in its life from its very inception. In Britain, America, Australasia and India prayer cycles have been prepared, and are being faithfully followed by thousands of people. This is indeed the hiding of the power of the Volunteer Movement.

(8). A service of incalculable value has been rendered by the Movement in bringing into prominence the necessity, the duty, and the possibility of the evangelization of the world in this generation. By taking this as its watch-cry the Movement has been enabled to present to students a new and powerful motive. This watch-cry holds out a very definite end to be accomplished. It lends additional intensity to all one's missionary activity. It affords the inspiration to an individual which comes from realizing that he is part of a mighty movement. It appeals to the heroic, the enterprising, and the self-sacrificing in a man's nature. It drives a man more to prayer, and leads him to rely more fully upon the Spirit of God. For several years this was the watch-cry of the American and Canadian volunteers only. At Liverpool last January the Volunteer Union of Britain unanimously adopted the same watch-cry, thus uniting the volunteers throughout the whole world in the sublime purpose of giving every person of our generation an opportunity to know Jesus Christ as at personal Saviour.

(9) Any statement of results would be incomplete without reference to the great conventions of the Movement. They best indicate not only the wonderful hold which it has upon the college world, but also the confidence in it which missionaries, and secretaries have. Many present must be interested in these gatherings because they have contributed to their power by special prayer. The last convention of the American Movement, held at Detroit, was attended by over 1,200 students from 300 colleges in all parts of the United States and Canada, thus making it the largest student convention ever held. Is it not a significant fact that the cause of world-wide missions was the attractive force? About sixty missionary societies sent official representatives. There were present over two hundred missionaries and other Christian workers from all parts of the world field. Not less than forty denominations were represented and wondrously fused together by the Spirit of unity. This

has proved to be the most fruitful missionary gathering ever held in North America.

The last convention of the British Volunteer Union was held at Liverpool early in January. You must have been impressed with the striking reports which have appeared in the religious press. It was attended by about 750 students, making it the largest student convention ever held in Britain. Colleges in all parts of the British Isles were strongly represented, Cambridge alone sending 121 men. It was a remarkable fact that there were present eighty-four delegates from foreign universities. Forty-four missionary societies were officially represented, and there were present over one hundred missionaries and other Christian workers from all parts of the world. Twenty-four different nations were represented. It was a gathering of marvellous spiritual power. The distinguishing characteristic of an organized missionary movement among the continental universities.

The Volunteer Movement has a message for China. In the first place let me say a word to all missionaries present. The leaders of the home Movements invite and desire your kindly criticism and your helpful counsel. You are in a position to give invaluable advice and suggestion not only as to how the Movement can be made a greater power on the home field, but also as to how the volunteers may best prepare themselves for efficient service. When we reflect on the help which some missionaries have given us on these lines, we earnestly covet similar co-operation on the part of many others.

In the second place, the Movement craves the prayers of all missionaries. As has been said before, it needs not so much unavailing criticism as prevailing prayer. If students are to be called to this supremely important work by the Holy Spirit and not by man; if they are to be properly equipped spiritually for their life work; if consecrated money is to be forthcoming with which to send and support them; if they are to be thrust forth by the Lord of the harvest into the wide and ripening fields; if they are to work in the power of the Holy Ghost when they reach the field,—there must be a far greater volume of prayer on behalf of this Movement. Surely, if we may look to one class more than to another in this our greatest need, it is to you. You stand face to face with the terrible need. You know the special difficulties which the volunteers must meet. You know from experience the fires through which they must pass. You can pray, therefore, with a peculiar definiteness and fervency.

In the third place, I would say to those who at home counted themselves members of the Volunteer Movement, continue so to count yourselves. You have over 150 missionaries who volunteered in the United States and Canada, and about thirty who did so in Great Britain and Ireland. What an increased power for China this large number of volunteers might exert

if they cultivate and preserve a close relation to the volunteers at home. Each volunteer who comes to China should increase the attractive power of this field to the students whom he has left behind. Let us bear this in mind in our correspondence, in our editorial work, and in our plans for the home furlough. In this connection all volunteers will see the importance of continuing to take the *Student Volunteer*.

My final word is to the Chinese Christian students. On behalf of the student volunteers of Britain, America and other lands, I appeal to you to join us in this crusade to make Jesus Christ King among the multitudinous inhabitants of the great Middle Kingdom. If students of the West are willing to give up attractive worldly prospects, and home, and native land which they love as dearly as you do yours, in order that this may be made a fact, does not equal responsibility rest upon the Christian students of China to give their lives to this work? Is there not even greater responsibility resting upon you for reaching your own people? You are of the same blood, you understand their environment customs and traditions, their thought-life and their heart-life, their temptations and struggles, as no foreigner can. You know their language, therefore you have and always will have more direct access to them. If China is ever reached for Christ, it will be largely through the influence of the Chinese. No fact has been more strongly impressed upon me by the missionaries as I have gone up and down this country. The great spiritual movement in Germany was led by Germans. The English Reformation was led by Englishmen. A Scotchman led the Reformation in Scotland. The greatest spiritual awakenings which America has ever known have been led by men of the same blood and who spoke the same language. It was Neesima, a Japanese, who did so much to plant the Kingdom of Christ in Japan. And I noticed in India that the one who obtained largest access to the popular heart was Tamil David. The students of other non-Christian lands are offering themselves as never before to this supremely important mission. We have received word that 135 students of South Africa have offered their lives to take Christ to the people of the Dark Continent. Throughout the Turkish Empire we found some of the keenest and godliest students dedicating themselves to the evangelization of their own people. In a Christian college in Egypt, nineteen of the highest honour students abandoned offers to enter government service at three-fold larger salaries and volunteered for Christian work among their own countrymen. At our Conference in Ceylon eleven students became volunteers. At the five Conferences held in India over one hundred students dedicated themselves to the work of preaching Christ in India. They, with the volunteers of Ceylon, were then organized as the Student Volunteer Movement of India and Ceylon. May we not confidently pray and expect that one of

the main results of this series of Chinese Conferences will be that scores of the delegates will be separated by the Holy Spirit unto the work of taking Christ to China's teeming provinces ; and that definite steps will be taken toward the organization of the Student Volunteer Movement as a department of the Young Men's Christian Association which is now being established in all the colleges of China ?





PART III.

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THE DEEPENING OF THE SPIRITUAL  
LIFE.

## THE GREAT AGENT IN THE CHRISTIAN LIFE.

—(1897)—

Rev. WM. MUIRHEAD, D.D.,  
LONDON MISSIONARY SOCIETY, SHANGHAI.

“Christian.” What is that! A man in Christ. One who has been united to Christ by faith, and who has been led to appropriate Him in all that He is, and in all the gracious relations He sustains to us as our adorable Lord and Saviour.

“Life.” What is that? It is a secret. We cannot tell what it is. The first time it obtained, in the sense we are considering, was when God breathed into Adam the breath of life, and he became a living soul, not simply in the matter of physical existence, but of intellectual, moral and spiritual being. In this latter point of view man is now dead. He has sinned, become alienated from the life of God, in whose image he was originally created, and which he has lost by disobedience and estrangement from God and godliness. Happily a new life has come into being in the person of our Divine representative, the Lord Jesus Christ. He was born sinless, after the manner of our first parents, but who fell at the first breath of temptation, while He persevered and remained faithful to the end, in spite of the trials and difficulties that came in His way. His sinlessness was perfected in holiness, and He entered heaven complete. The relation He sustained to us is of a corresponding nature. He is our second Adam. His life is a grand reality transmuted to us, and of which we are made partakers. Christ’s own avowal is, “I am the vine, ye are the branches, Abide in Me, and I in you.” Paul says, “I am crucified with Christ, nevertheless I live, yet no longer I, but Christ liveth in me.” And again, “Now ye are dead, and your life is hid with Christ in God, and when Christ, Who is our life, shall appear, then shall ye also appear with Him in glory.”

Then there is Life, Christian Life, of the highest and noblest kind, promised and secured in the most sacred manner and confirmed in the experience of unnumbered multitudes all the ages through. What a privilege, what an honour, what a blessing to be made the recipients of this wondrous life, the very life of Christ, so crucified, risen again and ascended to heaven. But so it is, and every true believer, in spiritual union with Christ, and to the extent in which this is the case, is a partaker of it by the same Divine Agency and in the same characteristic manner.

Let me call your attention to the marks, the elements, the excellences of this new life, by which alone we can determine the reality and degree of its experience in regard to ourselves. We verify life by its manifestations in ordinary matters, so do we in reference to this unique principle coming to us through faith in and appropriation of Christ as the gracious source of it.

1.—*Communion with God.*

This was a marked and necessary element of our Lord's life on earth. He was in constant fellowship with his Father. The whole tenor and tendency of His life were in this direction, and it could not be otherwise. What intimate and mysterious communings he must have enjoyed alike in times of peace and quietness and in seasons of peril and distress, and this same life imparted to us cannot but distinguish us in like manner. Union with Christ, participation of His life, will show itself in this way, and in sorrow and in joy exemplify this special characteristic. The life in question is in concert with the spirit of adoption, crying "Abba, Father," and is never so much at home as when it is at home with God.

2.—*Holiness.*

This consists of entire and constant obedience to the Divine will. And was not Christ marked by this in a prominent degree? It was ever His delight to do that which was pleasing in His Father's sight, and it drew upon Him the Father's approbation in these words, "This is my beloved Son, in whom I am well pleased." And if such was the course and characteristic of Christ's own life what in regard to those who have been brought to share in it? Is it not theirs to be marked in a similar manner and in the measure they are distinguished by it? Wherever that life is, and to the extent we possess it, corresponding will be our gifts and graces, and our developments of its peculiar traits in thought and feeling, in word and deed. The will of God will not only be our supreme standard of life and character, but be the aim and aspiration of our whole being, that we may both resemble Christ as our pattern and example, our Lord and Master, and endeavour to live as the emanation of His in-dwelling life, at His suggestion and in illustration of His power in and over us in all things.

3.—*Devoted Service.*

Christ came on an errand of mercy, a service of love. He was actuated by the highest considerations, and they impelled and carried Him on to the end, until He was able to say "It is finished." Whatever may have been the secret impulses of His Divine nature, as He lay in the bosom of the Father, and as He shared in the mysteries of the eternal counsels, His life as our life was under the influence of motives and principles by which we are called to be actuated in common with Him. Love to God may well be regarded as His supreme inspiration, and love to man was a practical exemplification of it throughout His whole life. And we may here say love to Him implies our

sympathy with Him in His love, alike to God and man, as also our deep and adoring gratitude for what He has done on our account, and our imitation of Him in all the ends and objects of His life. Such has been the high constraining motive of Christ's followers in every age. His love is the appropriate expression of the grandest principle that ever actuated the human heart and mind and leads to the consecration and devotement of all our powers and faculties for Him, as His were consecrated and devoted for us. His language equally from the cross and the throne is "This have I done for thee, what hast thou done for Me?"

4.—*Efficient Usefulness.*

Was Christ's life spent for nought? Did He live and die in vain? Away with the thought! No life was more nobly lived, or more usefully spent. Whatever may have been the disappointments apparently connected with it, and He had many, He laid the foundation of a grand order of things. He sowed the seed which has yielded a glorious harvest. And it could not but be so. The world is being transformed, and heaven is being filled through the life of Christ. However opposed, neglected, despised, it is the greatest power in the universe, and is destined to accomplish the mightiest results. So in reference to this same power working in us. The Christian life embodied in us is the very life of Christ, as He lived on earth and as He now lives in heaven. Be it possessed and acted out by us, and it will be followed up in like manner. We cannot expect Christ to be again manifested as He was in Palestine of old, but we as His representatives, His witnesses, and who stand in the closest relation to Him, are expected to live as He lived, and to be as the salt of the earth, as burning and shining lights in the midst of the surrounding darkness. As He was in the world so may we be; and His life in us and illustrated by us will be a means of blessing in the best and highest sense.

We now proceed to consider the Divine agency by which this new life is brought about and imparted to us as the partakers of it. The Holy Spirit is appointed, and is graciously at work for the purpose.

The manner in which our Lord speaks of Him is remarkable. He attaches the utmost importance to His coming, His character and office. The practical application of His own work is made to depend on His influence in the hearts of men and in the prosecution of His service. The life in question is to be declared by Him in all its bearings, and in this way is communicated to the recipients. Such is the position of the Holy Spirit in the economy of redemption, as it was and is in the other departments of nature. He moved on the face of the waters, and as we understand it, vitalized or energised them. He breathed into the dry bones and made them to live. He came a mighty power among the first disciples, and so it has been ever since in

the onward history of the followers of Christ. Thus we regard the Holy Spirit as the Great Agent in beginning, carrying on and perfecting the new life in the experience of believers, and this through the revelation, the manifestation that he makes of Christ. It is no vain, empty, transcendental operation on his part, but in the direct exhibition of Jesus Christ in His person, character and work. He shall not speak of Himself, but He shall take of mine and show it unto you. Life only can originate life, and our Lord says in regard to the words, which He had just uttered, "they are spirit and they are life." By this we understand that what He had said as to union and fellowship with Him, by the participation of His flesh and blood, had power and vitality in it corresponding to His own nature. His life, in short, as the means of partaking of it. Yes, and we desire to make a strong point of it, that it is in Christ, by faith in Him, by union with Him, by conformity to His image and in ever-increasing measure, that the life of Christ is begun, advanced and perfected in us; and this is done through the gracious influence of the Holy Spirit, who is promised and imparted for this very purpose.

Thus not only is the great gift provided, but the Holy Spirit is appointed for its application, and the means are laid down for its attainment, and so this life, in all its high and holy characteristics, is placed within our reach, and we may be made the blessed partakers of it. What then shall we say as to the urgent need of it in our own personal experience and in the prosecution of our missionary work?

*We need it for Ourselves.*

"If any man have not the Spirit of Christ he is none of His." We live only as we live in Him and as we have Him living in us. How is it then? Are we possessed of and cultivating this Divine gift? There are many things contrary to it in our temper and disposition, our thoughts and feelings, to which we have long been accustomed to give way, and the circumstances in which we are placed have, in the main, this same tendency, so that the Christian life, if really at work in us, is seriously hindered, if not positively suppressed. Such a widespread experience demands earnest enquiry, consideration and prayer. This life has not only to be got, but advanced, strengthened and carried forward to the end. All its elements and characteristics need to be developed, and reach forward to the highest degree of moral and spiritual excellence. It is the very life of Christ that we require to be perfectly formed in us, through the inspiration of the Holy Spirit, and there is no limit to this rule, this standard, either in our experience or conduct. He is our model, the soul of our existence, the spring and essence of our being, and this is to be the case on earth and in heaven, in time and eternity. Let us see that it be so, and that the life of Christ is the one all-animating principle of our daily walk and conversation in the whole course and tenor of our life.

*We need it in our Missionary Work.*

What does that work consist of? The manifestation of Christ. And we are charged to do it. But we must have a thorough sympathy and acquaintance with it. It is no mere theory or speculation on our part. Brought into union and fellowship with Him, made partakers of His life, whose servants we are, how should we carry out our great enterprise? Simply in the exemplification of His life and under the all-pervading influence of His Holy Spirit. It must be so in every department of our work in relation to each other, the native Christians and the heathen at large. It is only His life in its special characteristics that can meet the requirements of the case. Both in the way of Possessing this Divine element and of exercising it can we expect the blessing that is needed in regard to our work and the presence and power of the Spirit operating in us and through us for the conversion of those around us. It was so on the day of Pentecost and in numberless instances since that time. What then? Shall we be filled with the Spirit in the manner in which alone we can be? That is, shall He, as the specially appointed Agent of Christ, be entertained in our heart of hearts, inspiring us with such views of Him and such feelings in reference to Him as to constitute us fit channels of blessing and means of saving communication to others? This is a momentous question. The highest interests are involved in it. The honour of Christ in the salvation of souls depends on it. Shall we rise to the occasion? In our study of the subject, in our prayers at the throne of grace, in the prosecution of our work shall this be a primary consideration? If it be so we may go forward in the assurance of the Divine approval, and in the anticipation of that day when He will graciously say to us "Well done, ye good and faithful servants," and alike in the success of our labours here, and in the joy of meeting those saved through our instrumentality hereafter we shall have the highest and fullest satisfaction on earth and in heaven. O! that all of us were so animated with the life of Christ, so filled with the Spirit of promise as that we should be consecrated men and women after His own model and in living incorporation with Himself.



## BIBLE STUDY FOR PERSONAL SPIRITUAL GROWTH.

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JOHN R. MOTT.

Let us note at the outset that it is the Bible of which we are to think to-night; not books about the Bible, no matter how many, or how helpful, or how accessible they may be. Let us also bear in mind that it is Bible study that is to engage our attention, not the subject of Bible reading, although we might profitably spend the evening upon that. Nor are we to consider the subject of Bible listening, although that is almost a lost art in these days. It is Bible *study* which we are to emphasize with all that the word study means to us as students. Moreover, it is Bible study for personal growth. It is not that form of Bible study designed to equip us to lead others, one by one, to Jesus Christ, although it furnishes an essential part of our equipment for such work. Nor is the object of such study first of all to enable us to help other Christians spiritually, by preparing us to give Bible readings, or to make spiritual talks, or to teach Bible classes, or to guide the Bible study of others, although it will prove invaluable as a preparation for all such work. It is Bible study for each man's own life which we shall keep clearly before us. It is intensely personal. Its object is personal growth.

What kind of growth is meant? Not growth in knowledge, although the world could far better afford to lose any other sixty-six books than these, viewing them simply as a storehouse of essential knowledge. Not intellectual growth, although it may be stated confidently that there is no other group of writings, the study of which affords the same intellectual suggestiveness, grasp, breadth and power. Above and beyond all this is the meaning of the term to which we shall limit our thought to-night—Bible study for each man's spiritual growth. It is that Bible study which will make us better men to-morrow than to-day; which will find us far higher up the mountain path of Christian experience a year hence than at present; which enables us to meet God and to hear His voice and to know that it is His voice. It is that Bible study which opens up to us, each day, further and further vistas into the possibilities of the life hid with Christ in God.

I. Importance of Bible study for personal spiritual growth:—

(1). To us as Christians it is the test of true discipleship. Christ says, "If ye abide in My word, then are ye truly My disciples." We may call ourselves His disciples; but that does

not prove that we are. Our names may be on the roll of His professed disciples, but that is not sufficient proof. The real test is the life, and that is not possible apart from devotional Bible study. If you abide in the Word, that is if you spend time there, if you dwell there, if you live there—then will you necessarily be a disciple. Such Bible study alone shows us the needs of our spiritual lives. It reveals to us the weak places in our armour, the points of least resistance in our lives. It shows us ourselves as we are, and therefore as God sees us. Chrysostom says "The cause of all our evils is our not knowing the Scriptures." Therefore, if we would overcome doubts, temptations, passion, evil imaginations, unclean, unholy, and proud thoughts, let us centre our energies upon such study. The devotional study of the Bible alone shows us the possibilities of our spiritual lives. Why be satisfied living on the dead level or in the valley, if God intends that we be climbing in the peaks? The only place where the great mountain peaks of Christian experience are revealed is in the Scriptures. Would we be Christians of more than ordinary spiritual power? Then we must be great feeders upon the Word, which is not only quick but powerful. De Quincey has divided all knowledge into the literature of knowledge and the literature of power. The sacred writings constitute pre-eminently the literature of power. To have real power with God we must give ourselves to this study. This is clearly taught in the words "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." Other helps to spirituality without devotional Bible study may become dangerous. The habit of meditation, for example, without the Bible is likely to lead a man to become morbid and melancholy; whereas, conducted with the aid of the Bible it is a most healthful process. Secret prayer, moreover, is practically impossible without Bible study, because real prayer is not monologue but dialogue. It requires two to have true communion. We must give God an opportunity to speak to us as well as we to Him.

(2). To us as Christian teachers. Think over, your teachers, either in things intellectual, or things spiritual. Which of them helped you the most? Were they not the teachers who had the life behind the words? Devotional Bible study alone gives sincerity. And no one detects insincerity or cant so quickly as the unbelievers in our classes, or who watch us in other relationships. Moreover, I have noticed in colleges having the elective system that the best students prefer drinking from a running stream to drinking from a stagnant pool; that is, they prefer to enter the classes of teachers who are themselves growing, rather than of those who are giving old material, without at least living over it again. In Australia recently some new gold fields were discovered. We met hundreds of persons on their way to these new fields. So it is if a teacher keeps finding new riches; it sets all his pupils to digging. If he rejoices

with David "as one having found great spoil," many others will be attracted to the search. In a word, therefore, if we would hold the interest, enthusiasm, or even the attendance of Bible classes, let us center on enriching our spiritual lives.

(3). To us as Christian workers. Would we work without friction, strain, anxiety, worry? Then let us apply ourselves to this kind of Bible study. We may not work so many hours, but we shall accomplish more, and our work will not have to be undone. Without deep devotional study there is danger that our work becomes purely mechanical. It alone will make our experience rich and full and fresh, and keep the realities of our faith vivid. If we would shape the work and not be shaped by it, we must through these studies preserve a strong and ever-expanding inner life. Moreover, our fruitfulness in Christian work is absolutely conditioned on our abiding in the Word. Above all, it is impossible to have the power of the Spirit of God as a constant possession apart from the study of the Bible. To do the work of God we must have the power of God. To have the power of God we must have the Spirit of God. The Bible is the channel through which the Spirit comes into the life. We do not find Spirit-filled men apart from deep, devotional Bible students. If we would be filled with the Spirit, keep filled, and have our capacity constantly increase, let us become possessed with the Bible study passion.

(4). To us as Christian leaders. If those over whom God has placed us are to be spiritual, we must be spiritual leaders. The stream never rises above the fountain head. Moreover, if we would be safe leaders we must study with intensity the mind of God concerning our work and problems. The Bible is the principal place where that is revealed. More than all, if we would have the true idea and spirit of Christian leadership we must study with diligence the life of that Leader of leaders as clearly set forth in the Scriptures.

II. Hindrances to devotional Bible study :—Let us clear the ground, first of all, of that supposed hindrance—lack of time. In each country that I visit, the students and Christian workers claim that they are busier than those of any other country. I have had to admit this point in at least fifteen countries within the past fifteen months. I am willing to admit it cheerfully here in China. There are persons before me who conscientiously think they do not have half-an-hour a day to spend in Bible study. Let me suggest two ways of meeting this hindrance. There is time to do the will of God. Is it the will of God that I grow spiritually? Yes, for He does not wish me to become unspiritual, or to stand still. Has a man ever grown spiritually apart from devotional Bible study? I have not found that man. Have you? Therefore, there is time to study the Bible daily for our own spiritual growth. This you say is logical but theoretical. Well then, will you for one month try the plan of spending the first half-hour of the day in Bible study,

and at the end of the time let us know whether it has interfered with your regular work or standing or efficiency? Hundreds of persons in different parts of the world have accepted this challenge. Thus far not one has reported that his work or standing has suffered in the least. On the other hand, many of them report that such study has enabled them to do more and better work. Is it fair, therefore, for any of us without trying it, to say that this cannot be done?

Some people are kept from this kind of Bible study for other purposes. Some students have said we are studying the Bible in the college curriculum; will that not take the place of this form of Bible study? It certainly will not; for the simple reason that each student has his own needs and temptations which may not be known to the teacher, and, even if they were, they could not be taken up and met in public. Each student needs to have God speak to him personally each day. On the other hand, some say we are teaching Bible classes. Will not the preparation for teaching take the place of such special devotional Bible study? The answer is much the same as before. Each teacher has his personal and peculiar needs which may not be those of his pupils. He likewise needs to hear the voice of God speaking to his own soul each day.

Many conscientious Christians raise the question whether the reading of devotional books will not take the place of Bible study? We firmly believe that much of the lack of spiritual fibre among Christians to-day is due to a second-hand knowledge of the books of God. We would not be misunderstood, for we have derived too much benefit from such books as *The Confessions* of St. Augustine, *The Imitation of Christ* by Thomas à Kempis, *The Spiritual Letters* of Fenelon, *Baxter's Saints Everlasting Rest*, *Jeremy Taylor's* two spiritual classics, *Law's Serious Call*, and the more recent writings of Murray, Meyer, Moule, and Miss Havergal. The point is, Why not go to first sources? One, in speaking of some of these writings, has said that in their most appealing tones they echo the voices of the Bible. After all, these things ought we not to have done and not to have left the other undone?

Some people are hindered from studying the Bible devotionally because they are afraid to do so. The other day in Syria two young men said to me:—If we study the Bible in this way, we are afraid it will compel us to abandon our plan of entering Government service and to devote ourselves to Christian work. A Mohammedan student said to me in Egypt that if he studied the Bible in this way he would have to become a Christian. In another college a young man said it would make it necessary for him to give up a certain bad habit. Afraid of the light! How unscientific and unscholarly and cowardly! The reason why some do not study the Bible devotionally is because they have no suitable course of study to follow. This leads to the third point.

III. Suggested courses of study :—It would be an excellent thing if each one of us had studied the Bible as a whole and the different books composing it—their setting, construction, contents and purpose. The more of such study we can have, the better use we can make of the Bible devotionally. But to complete such a scheme of study would require a lifetime. Fortunately it is not necessary to master the Bible critically before we begin to study it for daily spiritual profit.

The first suggested course would be the study of the more devotional books of the Bible. Some books of the Bible are better for devotional study than others. One of the foremost Bible students in Britain has said that for devotional purposes we should study first, foremost and in this order:—The Gospels, Colossians, Hebrews, Psalms, Isaiah, Deuteronomy. I submitted this list to one of the greatest devotional Bible students in America. He suggested only one change, namely, the placing of Deuteronomy before Isaiah. It seems to me that it would be well for us, as Christian workers, to place the Book of Acts after the Gospels. There are different methods of studying a book devotionally. The outline studies of St. Luke's Gospel and of the Book of Acts by Robert E. Speer, and of St. John's Gospel by W. W. White, will be found specially suggestive and helpful on this point.

A second course which has been followed with great profit by many is "The Messages of the Epistles to Me." I am indebted for this method to Principal H. C. G. Moule, of Ridley Hall, Cambridge. The outline which he recommends, and which may be followed in our study of any epistle, is as follows:—(1) Account of Christ: (*a*) Human history, (*b*) Divine history, (*c*) Relation to His followers; (2) Account of the Christian life: (*a*) Inward, (*b*) Outward; (3) Account of the writer's life in Christ. We would suggest that at first the shorter epistles be taken.

The study of biographies has always proved stimulating to the spiritual life. What incentives to growth and endeavour would come from a close, practical study of a series of lives like Joseph, Moses, Elijah, Daniel, John the Baptist, John, Peter, Stephen, and Paul? To guide us in such study we might take a simple outline like the following: a man's preparation for his life-work, qualifications, difficulties encountered, achievements, the secret of his enduring influence.

The topical study of the Bible is also very fruitful. Mr. Moody every year at Northfield urges the importance of devoting at least one month of Bible study to each of the great doctrines, for example: sin, the atonement, regeneration, faith. When I was in college, two of us met for the study of the Bible. We wanted something to counteract the effect of sceptical philosophy. We took up the topic of the Holy Spirit, thinking we might finish it in three months. We spent the year upon it and then felt that we had only opened the

door. It proved, however, for us to be the very unlocking of the Scriptures devotionally. Or we might take the topic prayer, or the Kingdom of God. It is not necessary to prolong the list.

The last course of study, and by far the most important, is the study of Jesus Christ. One day, in Edinburgh, I asked Prof. Drummond to name three courses of study which might be recommended to students for spiritual profit. After a few moments of thought he replied, "I would recommend that they study, first, the Life of Jesus Christ; secondly, The Life of Jesus Christ; and thirdly, The Life of Jesus Christ." He is right. It takes us to the very heart of the subject. Pre-eminent and essential for the spiritual life is the constant and devout study of Christ Himself. We would recommend the following six phases of the study of Christ:—the character of Christ, the divinity of Christ, the teachings of Christ, the commands of Christ, Christ as a worker, Christ as a man of prayer.

When so many courses of study are mentioned, there is danger that some of us will be confused, hesitate, and fail to take up any. It matters not so much what course we adopt. The main thing is that we decide upon some one course and hold to it until it yields fruit in our lives and work.

IV.—The manner in which we should study the Bible for personal spiritual growth.—(1). Break up the subject to be studied into convenient or suitable daily sub-divisions. In this way there will be some definite thing to take up each day, and valuable time will not be lost casting about to find out where to begin. If we are to really search the Scriptures we must have things in mind for which we will search.

(2). Be alone, if possible, while engaged in such devotional study. This will often be difficult, but it is well worth the effort. We need to be where we can speak aloud to God. It is said that David Brainerd, in order to be alone for meditation upon the Word, was in the habit of memorizing passages of Scripture and then walking alone in the streets of New Haven, or in the neighbouring fields, revolving these passages in his mind, applying them to his life, and conversing with God.

(3). Keep in mind constantly the object of this kind of Bible study. It is to meet *my* spiritual need, not that of another. It is to enrich *my* life. It is to lift *my* ideals. It is to enable me to meet God and to hear His voice, to me, personally. We do well to remind ourselves of this object many times during our study.

(4). Let there be resolute detachment of mind. Let us keep our thoughts from the thing which we have just been doing and from the thing which we mean to do next, and shut ourselves in alone with God and His Word. This is all the more important if our time be limited. If we have but half

an hour to devote to such study each morning, we do not wish to spend half of it getting the mind fixed upon the subject.

(5). Do not be diverted from the main purpose of the study. This is the peril of most students. We come to something which, as Peter says, is hard to be understood, and are apt to think that that difficulty must be removed before we can go further in our devotional study. Not so. Let us keep a paper on which we can note any difficulty that we come to, and at some subsequent time, as true scholars, let us seek to understand it. But let us not be cheated out of our daily spiritual food by mere intellectual curiosity, important as that is in its proper place.

(6). Be thorough. We have far too much surface study of the Bible. Gold dust is often found on the surface, but, as a rule, we have to dig for the nuggets. We need to sink a shaft in the Scriptures in order to get at the deep things of God.

(7). Meditate. Jeremiah best defines this process: "Thy words were found and I did eat them,"—that is, I take these words into my mind, I store them in memory, I revolve them over again, I let them touch the springs of conscience, I let them find me, I let them will act upon them and apply them, I give them right of way in my life, I make them part of myself, I realize in actual experience that "Thy words are spirit and they are life."

(8). Record results. If you put down one point each day, you will gain over three hundred points within the year. Most of us keep a financial record. All of us are in the habit of taking notes on what we hear men say. Is it not worth while to keep a careful record of God's dealings with us? It is my practice to carry slips of paper in my Bible constantly on which to note such points. I would rather part with the notes taken when listening to the most distinguished lecturers I have ever heard than with these little papers which contain the record of my own soul struggles and of God's personal dealings with me.

V.—The spirit in which to study the Bible for devotional profit:—

(1). It should be an earnest or intense spirit. Ruskin says "He who would understand a painting must give himself to it." He who would understand the deep things of God must give himself to them.

(2). It must be a spirit of dependence upon the Holy Spirit. The Spirit must interpret what the Spirit has inspired.

(3). This suggests that it must be a prayerful spirit. George Müller, in writing of his experience in Bible study, says "Spending three hours on my knees, I made such progress that I learned more in those three hours than in years before. From that time I became a lover of the Word of God." Does he mean that he learned more facts in three hours than years before? No, he means that he spent enough time with the light of God's presence shed upon the Word to have revealed to him a secret which in turn unlocked other secrets and thus to

have opened before him a whole vista of truth. Many times we need to turn from the sacred pages to God with this prayer, "Open *Thou* mine eyes that I may behold *wondrous* things out of Thy law." I can see the ordinary things without the help of God; but the unaided intellect at its best is absolutely unable to grasp the wondrous things of God.

(4). It should be a childlike spirit. Bacon urges "One must enter the kingdom of the natural sciences like a little child." Christ insisted "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," still less understand its deep mysteries.

(5). It should be an obedient spirit. We must be willing to let the Bible mean what it wants to mean. We must be willing to have our lives changed, cost what it may. "The organ of spiritual knowledge is an obedient spirit."

(6). Finally, it should be a practical spirit. This term is best defined in the Scripture language "All that the Lord hath spoken we will do." If we would determine to-night that henceforth in our Bible study as we come to commands which we have not obeyed, we would with God's help obey them, as we come to precepts which we would in His strength heed them, as we see examples which we have not imitated, we would under the Spirit's influence imitate them—our lives would grow by leaps and bounds.

VI.—The time for devotional Bible study:—

(1) Let it be a regular time. We should have a Median and Persian hour, that is, an unchangeable hour. It is a well-known law of psychology that to form a habit we must suffer no exceptions.

(2) Let it be a daily time. Some of us may have a regular time, for example, once each week; but the daily plan is the more excellent one. The world pulls us daily. Satan spreads his snares for us more than once each day. Self asserts itself many times each day. Therefore, we should fortify our lives spiritually at least once a day.

(3) Let it be an unhurried time. We should give ourselves believing time. It takes time to become spiritual. Spirituality is not a matter of chance; it must be preceded by an adequate cause. If we would have large spiritual results in our lives, there must be sufficient spiritual causes. There is natural law in the spiritual world. But some one asks, How much time is unhurried time? I trust it will not mean less than half an hour each day for any of us. Yet more important than this, it means time enough to forget time; time enough to forget the watch and the clock; time enough to forget the thing we have been doing and the thing we mean to do next; time enough to meet God and to hear Him speaking to the depths of our lives and to have no doubt about it. We are not pleading for a mere form, but for an actual, personal, daily meeting on the part of each soul with its God.

(4) Let it be the very choicest time in the day. When is that? I used to think it was the last thing at night, but I found that usually my mind was tired or occupied with the many things which had taken place during the day. Then I tried the middle of the day, but I found it impossible to avoid interruptions at that time. At last several years ago, when I was at Cambridge, I heard of the Morning Watch—the plan of spending the first half hour, or first hour of the day alone with God—and adopted the plan. With some of you who are following the same plan, I firmly believe that it is the best time in the day. The mind is less occupied. The mind is, as a rule, clearer and the memory more retentive. But forget these reasons if you choose. The whole case may be staked on this argument:—it equips a man for the day's fight with self and sin and Satan. He does not wait until noon before he buckles on his armour. He does not wait until he has given way to temper, or to unkind words, or to unworthy thoughts, or to easily besetting sin, and then have his Bible study. He enters the day forewarned and forearmed. John Quincy Adams, President of the United States, noted in his journal in connection with his custom of studying the Bible each morning, "It seems to me the most suitable manner of beginning the day." Lord Cairns, one of the busiest men in Great Britain, devoted the first hour-and-a-half of every day to Bible study and secret prayer. We have all heard how Chinese Gordon, while in the Soudan, had a certain sign before his tent each morning which meant that he must be left alone. A friend of mine recently saw his Bible in the Queen's apartments at Windsor, and told me that the pages of that book, which was his companion in the morning watch, were so worn that one could scarcely read the print. He always reminds us of Sir Henry Havelock, who took care to be alone each morning to ponder some portion of the Bible. When on the heaviest marches it was determined to start at some earlier hour than that which he had fixed for his devotions, he arose quite in time to hold undisturbed his communion with God. Ruskin, in speaking to the students at Oxford said, "Read your Bible, making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand." Francke spent the first hour of every day in private devotions. Wesley, for the last forty years of his life, rose every morning at four o'clock and devoted from one to two hours to devotional Bible study and prayer. Rutherford was accustomed to rise every morning at three o'clock, and the whole of the earlier hours of the day were spent by him in prayer and meditation and study. Greater than all, we have it on the best of evidence that Christ rose a great while before it was day to hold communion with God. What he found necessary can we do without? Spirituality costs. Shall we pay what it costs?

## EQUIPMENT FOR SERVICE.

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We all know the difficulties which arise when we engage a new servant. We wish things done in our way, the servant wants to do them in his way. He says he has always been accustomed to do them in that way, and perhaps he quotes his old master to shew that his way is the best. To all his arguments we simply answer that we want our plans carried out in our own way, and we can be content with no other. Now we are all servants, the servants either of sin or of Christ. I speak this morning to those who once were the servants of sin, but who now serve a new Master, even the Lord Jesus Christ. In order to serve Him we must know His will. I have been asked to speak to-day "On the need for Bible study for equipment for service." The subject is a very wide one and may be treated in many different ways.

Yesterday, when thinking over this subject I was turning over the leaves of my hymn book, suddenly my eye lighted on that hymn—"Oh to be nothing, nothing," and at once the thought struck me that is just what we want, just to realise our own weakness and be willing to receive all our strength from Him; to be content to be nothing in order that He may be all in all. I propose to consider the subject from this point of view this morning.

In the Old Testament we have a series of pictures brought before us, all illustrating this subject. The saints of old found it a hard lesson to learn. The lesson was taught and learnt again and again, but, oh! so soon forgotten. Let us glance at some of these pictures and see if there are not some lessons for us.

Abraham was again and again reminded that the land that he was to inherit was the land promised him by God. This was impressed upon him in many ways, as it was also upon Isaac and Jacob. And then we come to Joseph, and as we read his wonderful history, how often do we read as a reason for his prosperity that God was with him. Whether in the prison, or exalted in Egypt, it was the Lord only who made him to prosper. And Joseph learned his lesson well, he never forgot his father or his father's God. When the father came he was at once presented at court, and those rough shepherds, of whom perhaps the prime minister might well have been ashamed, were acknowledged before all to be Joseph's brethren. But Joseph

passed away and the Israelites suffered, but they were not forgotten, and the lesson that Moses learned far away in Horeb at the burning bush was taught by terrible plagues to King Pharaoh and his household in Egypt. God was still with his people, and would protect and care for them. The Israelites started on their long journey, and from the day they left Egypt to the day they entered Canaan they were slowly learning one long lesson of their entire dependence on God. They were learning that God's words, as recorded in the 20th chapter of Exodus, were true—"I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." It was all God's doing from beginning to end. They learnt this at the Red Sea, and soon afterwards Moses's uplifted hands reminded them that all victory must come from God on high. We cannot follow them through their wanderings, but at last Jordan rolled before them, and on the opposite shore they saw the promised land. At God's command the priests carrying the Ark advance, and as they move forward the waters recede and recede until a dry pathway appears from shore to shore. Encamped in the Promised Land they are confronted by Jericho, and now God would remind them that as they had depended on Him in the wilderness so now their dependence must still be on Him. Round and round the city they walked at God's command, until at last the city was taken as never city had been taken before, for, we read, the walls fell flat and the Israelites went up and took possession. At the very next place they came to they learned another lesson, namely, that if they would have God's presence and protecting care they must follow Him and listen to His voice. At Ai, the Israelites defeated, fled before their enemies, and Joshua, bowed on his face before God, heard the terrible words "Israel hath sinned." But we must not linger over Joshua and the conquest of Canaan. Trusting in that God Who had never failed them, they went on from conquest to conquest until Joshua, before he died, had the satisfaction of knowing that the Lord had given them rest round about, according to all that He had sworn to their fathers. There had not failed ought of any good thing that the Lord had spoken unto Israel, all had come to pass.

Israel under the Judges were ever being taught the same lesson, so difficult to learn, namely, their dependence upon God. To take only one instance:—we read in the sixth chapter of Judges that because Israel sinned, God delivered them into the hand of the Midianites, who came up against them like grasshoppers for multitude. The people were at last brought so low that they cried to God in their distress. God heard their cry, and raised up Gideon to deliver them. Gideon called upon the people to help him and soon an army of thirty thousand were gathered together.

As Gideon looked upon this army he must have felt rather discouraged.

What could 32,000 do against the hosts of Midian? But God said "The people that are with thee are too many, lest Israel vaunt themselves against me saying, 'My own hand hath saved me.'" At God's command the proclamation soon went forth—"Let whosoever is afraid return home." No less than 22,000 embraced this opportunity and left the army. But the remaining 10,000 were still too many. God must have all the glory. At God's command this small army was led down to the water. Doubtless the day was hot and the water was cool and refreshing, so down upon their knees the people went and probably drank as thirsty people only can. But not all; three hundred probably realizing that the case was urgent and the time pressing, would not even bow down to drink, but as they passed, catching some water up in their hands, they lapped it even as a dog lappeth. Soon the word went forth—"By the three hundred that lapped, I will save Israel." You all know what followed, how the pitchers and the trumpets were taken, and at midnight broken by the little band surrounding the host of Midian, with the result that the alarmed multitude turned every man his sword against his fellow, and fled panic stricken before the people of God.

As in the times of the Judges, so in the times of the Kings, the people who were willing that God might be all in all were those who gained the victory. To mention only two instances out of many:—in the time of King Asa, the Ethiopians numbering 1,000,000, with 300 chariots, came against the people of Judah. Asa was one who wholly followed the Lord. We read that he did that which was good and right in the sight of the Lord. He took away the altars of the strange gods and brake down the images and commanded Judah to seek the Lord God of their fathers. When the enemy came, he knew what to do. Listen to the 11th verse of the 14th chapter of the Second Book of Chronicles. In his time of need, we read "Asa cried unto the Lord his God, and said—Lord it is nothing with Thee to help, whether with many or with them that have no power, help us O Lord our God, for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God, let not man prevail against thee." After this confession and prayer, we are not surprised when we read in the next verse "So the Lord smote the Ethiopians before Asa." The other case is that recorded in the 20th chapter of the Second Book of Chronicles, a most remarkable chapter, and one to which we do well to take heed. We have but time to glance at it now. In the reign of the good king Jehoshaphat, a great host came against the people of Judah. Both king and people at once gathered themselves together to ask help of the Lord. I am sorry we have not time to follow the course of events as recorded in this chapter, but a few particulars we must mention. In the last verse of the king's prayer he says "O Lord our God, wilt Thou not judge them?"

for we have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon Thee." After the confession and prayer the Spirit of the Lord was heard speaking through his servant the prophet "Be not afraid nor dismayed by reason of this great multitude for the battle is not yours but God's." After this we are not surprised that the next day when the people went out to fight, they went praising the Lord as if the battle were already theirs. They rested upon the Lord's promise, and so could praise Him. As they went out to fight, the king gave them this exhortation, to which we also would do well to take heed—"Believe in the Lord your God, so shall ye be established." They were not disappointed,—whoever can be who trusts in the Lord? God so ordered it that the various tribes gathered against the Lord's people began to fight one with another, so much so that when the people of Judah came upon the scene, they found only dead bodies fallen to the earth, and they had nothing to do but gather up the spoil, which took three days to collect, and afterwards to return to Jerusalem with joy, praising the Lord.

But we must pass from these interesting notices in the Old Testament to the New Testament. Oh, to enter more into the spirit of the great Apostle, who would rather glory in his infirmities that the power of Christ might rest upon him! Who could say "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake, for when I am weak then am I strong?" The Lord Jesus says to every one of his children "My grace is sufficient for thee, for my strength is made perfect in weakness." Whatever form our service may take, Bible Study tells us this is the spirit in which it is to be carried on. It we would be used of the Lord we must be willing to be nothing, that He may be all in all. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence." Would you be equipped for service? Be clothed with humility. The exaltation will come by and by. The Lord Jesus Christ humbled himself even to the death on the Cross for us, as we have it brought before us so wonderfully in Phil. II. 1-11. After the humiliation came the glory—"Wherefore God also hath highly exalted him, and given him a name that is above every name."

In a certain convent, if one of the nuns was refractory, she was made as a penance to lie flat on the threshold of the chapel, so that at service time all the worshippers had to walk over her body. She was thus taught her true position. We want nothing of that kind in the Christian Church, but it is well that we should know our true position.

We are called, my brethren, to a work, the importance of which cannot be over estimated. When our Lord left this world he gave the command to his people to carry the Gospel to every land. Much as the angels would like to engage in this work, they must stand aside. Much as the glorified saints would like to help, they can but look on and watch. To you and to me is this grace given that we should preach among the Gentiles the unsearchable riches of Christ. May we be willing to go where He would have us go, and do what He would have us do, realizing all the time, more and more, our true position before Him. So well expressed in the words of the hymn I have already quoted :

Oh to be nothing, nothing !  
 Only to lie at His feet,  
 A broken and emptied vessel  
 For the Master's use made meet :  
 Emptied—that He might fill me :  
 As forth to His service I go ;  
 Broken—that so unhindered  
 His life through me might flow.

Oh to be nothing, nothing !  
 Only as led by His hand ;  
 A messenger at His gateway,  
 Only waiting for His command ;  
 Only an instrument ready  
 His praises to sound at His will ;  
 Willing, should He not require me,  
 In silence to wait on Him still.

Oh to be nothing, nothing !  
 Painful the humbling may be,  
 Yet low in the dust I'd lay me  
 That the world might my Saviour see.  
 Rather be nothing, nothing ;  
 To Him let our voices be raised ;  
 He is the Fountain of Blessing,  
 He only is meet to be praised.



## BE FILLED WITH THE SPIRIT.



JOHN R. MOTT.

There are several expressions in the Scriptures for being filled with the Spirit. Those which most clearly refer to this experience are: Rivers of living water, Jno. vii: 38; The promise of the Father, Acts i: 4; Baptized with the Holy Ghost, Acts i: 5; I will pour forth of my Spirit, Acts ii: 17; The gift of the Holy Ghost, Acts ii: 38; The Holy Ghost fallen upon, Acts viii: 16; Received the Holy Ghost, Acts viii: 17; The Holy Ghost came on them, Acts xix: 6. The clearest and most satisfactory definition which I have yet found of the experience referred to in these and other passages is one given by Dr. R. A. Torrey, of Chicago:—"It is the Spirit of God falling upon the believer, taking possession of his faculties, imparting to him gifts not naturally his own, but which qualify him for the work to which God has called him."

It is possible to be a Christian and yet not be filled with the Spirit. This operation of the Spirit is clearly different from His work in regeneration. The disciples were Christians before the resurrection or Christ would not have spoken to them as He did in the fourteenth, fifteenth, and sixteenth chapters of John, and yet in the first chapter of Acts we find Him saying unto them "Ye shall be baptized with the Holy Ghost not many days hence." The disciples in Samaria were also Christian workers without knowing or experiencing what it was to be filled with the Spirit. Then came the time when He did enter into this experience, and since then thousands have been converted under His preaching while before there were scores.

It is possible for every Christian to be filled with the Spirit. Nothing could be more explicit than the assurance of Peter—"Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." This promise includes those who have just entered the Christian life as well as those who have been Christians for years; laymen as well as evangelists and pastors; those in humble and obscure positions as well as those in places of great prominence and leadership.

It is possible for a Christian to be filled with the Spirit and yet from time to time to need refilling. Some have been troubled because they did not fully understand this point. In the second chapter of Acts it is stated that the disciples "were

all filled with the Holy Spirit." In the fourth chapter of Acts it is said of the disciples once more, "they were all filled with the Holy Ghost." From this example we infer not only that Christians may be refilled with the Spirit, but also that it is most desirable and necessary. If rivers of living water are to be constantly proceeding from us, we must be receiving more and more of the Spirit. This was true not only of the early Christians, but it is true in the experience of Spirit-filled men and women to-day.

Why should each one of us be filled with the Spirit? A sufficient reason is that God has commanded it. It is not optional with us whether we be strong or weak. The Lord has commanded our strength. The example set by the early Christians suggests another reason. If the apostles after their special training by Christ Himself needed this additional equipment; if men of such natural strength as Paul, Apollos and Barnabas found it absolutely essential; if it was regarded as a prime qualification for the lay-workers of the early church; if the apostles considered that their work included not only leading men to Christ but also ushering them into the experience of the fullness of the Spirit,—is it not plain that it is necessary for each one of us to be Spirit-filled? Still more must we see our need of the Spirit when we let Christ's example pass before us. We read that before he entered upon his public ministry "the Holy Ghost descended upon Him;" again that "full of the Holy Spirit He returned from the Jordan;" and yet again after the temptation "He returned in the power of the Spirit into Galilee." His equipment and life service are also summed up in this sentence—"God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him." If Jesus Christ in His humanity did not enter upon His life work or continue it without the fullness of the Spirit, is it not displeasing to God for any one of us to do so? Reflection on the results which would follow should create in us a strong desire to be filled with the Spirit of God. There would be an ever-enlarging manifestation in our lives of the blessed fruits of the Spirit as set forth in Galatians. We should have clearer and more frequent visions of Christ. In the midst of difficulties, discouragements, and apparently insurmountable obstacles, nothing so inspires and sustains us as visions of the living Christ in his unapproachable glory, in his majestic march among the races of mankind, and yet in His personal daily presence and communion with us by the way. Stephen, Paul and many humble Christians to-day have learned that the only way to realize this presence and sway of Christ is by living in the fullness of the Spirit. He shall take of the things of Christ and show them unto us. Another result would be the importation of that divine courage which is so much needed to-day in order to enable us to hold

a straight course in obeying as well as in teaching the word of truth. Moreover, where we find a Spirit-filled man, we find a man who has liberty—freedom in his life from the power of temptation and of closely clinging sin; freedom in his work from tradition, from fear of man, from being mechanical; freedom of utterance; freedom in prayer life. Yes, if the Son by His Spirit sets us free we shall be free indeed. If we are filled with the Spirit we shall be men of power. To do the work of God we must have the Spirit of God. We can do man's work with man's power. To present a supernatural Gospel we must have a supernatural power. What is that power? It is not the energy of the flesh, it is not the force of logic, it is not the truth alone, it is not even the Word of God alone—it is the Spirit of God using us and all of these things. May we be satisfied with having man work if we may have God work?

What are the conditions of being filled with the Spirit? The first condition is a strong desire to be so filled. We can not expect the Holy Spirit to come into our lives in fullness if we think that in some way we can get along without Him. The Christian who thinks to himself—If I had as thorough an education as that man has, if I had greater social prestige, if I had money power, if I had better natural gifts, I could do the work to which God has called me,—that man will not receive the gift of the Holy Spirit. It must be the dominant desire, the one thing we seek. If a man lacks this desire let him give himself to self-examination and prayer and meditation on the lives of Spirit-filled men. Mr. F. B. Meyer told us at Keswick that this desire was created in him by observing the lives of two young men who spent a night in his home. He saw they had something that he, who had been a Christian worker for years, did not have, and it created in him a hungering and thirsting. He gave himself no rest till he entered into this experience, since which he has been of such marvellous blessing by voice and pen to Christians all over the world. Last June in Melbourne I met John MacNeil, the Australian evangelist, and asked him what led him to desire the fullness of the Spirit. He replied that it was reading Earle's little book on "Bringing in the Sheaves." That book told of the great spiritual results which attended the work of an obscure man who had few natural gifts or advantages. This made him so dissatisfied with comparative barrenness of his own life and work that he shut himself up alone with God until he was baptized with the Holy Ghost in power. Since then he has gone as a flame of fire up and down the Australasian colonies. Yesterday I was deeply moved to see in the paper that this man of God had been called in an instant from his activities on earth. It reminds me that one of the last things he talked with me about was his deep desire and longing to visit the Christian workers of

China. Although he can not come to us in person he will continue to speak through his little book—"The Spirit-filled Life," which is one of the clearest and most helpful books on this whole subject. Far more important even than reading the lives of Spirit-filled men of our own time to create a desire for the Spirit's fullness is it to read attentively and prayerfully the first nine chapters of the Book of Acts.

A pure motive is an indispensable condition. And right here, we need to examine ourselves. What is the motive? Is it the joy which comes from victory over easily besetting sin? Is it that we may have the consciousness of possessing and using spiritual power? Is it that we may have the reputation of being spiritual men, or workers having great results? If it be these or any other motive which centers in self, we shall fail to receive the Spirit. What then should be our motive? That self may be crucified; that we may decrease; that Christ may increase; that God may be glorified in our bodies, in our spirits, and in our work; that in all our plans, activities and relationships Christ may have the pre-eminence. Andrew Murray hits off this point most helpfully—"We want to get possession of the power to use it. God wants the power to get possession of us to use us. If we give ourselves to the Power to rule in us, the Power will give Himself to us to rule through us."

There must also be self-surrender. It must be complete and unconditional. Notice that the command "Be filled with the Spirit" is passive. We yield our bodies, we open our hearts, we give Him entire possession of our wills. In a word, we yield. And as one has said, If we yield, He will wield." It is not easy to fight to the end of self. How shall we drive self from the throne? Mr. Moody uses this illustration. Taking an empty glass, he said "How shall I drive the air out of this glass," and answered his own question by filling the glass with water. His application was that we must simply open our hearts and let the Spirit fill them. This is true, and yet man as well as God may have to have a part in the emptying process. If there were stones in the bottom of the glass, pouring water in would not drive them out. So if the heart cherishes any idol or unforgiving spirit, or if we cling to some sin or even questionable practice, we can not expect to be filled with the Spirit.

Involved in the condition last named is Obedience. This is emphasized by Peter in the fifth chapter of Acts, where he speaks of "the Holy Ghost Whom God hath given to them that obey Him." If we do not know the fullness of the Spirit may it not be because of wilful disobedience to heavenly visions or to the expressed will of God? Or, it may be that some of us are unconsciously disobedient. We may be disobeying some plain command of God because of our ignorance of the Scriptures. How many of us have ever written out and

applied to our own lives the ninety-five or more commands of Jesus Christ in the Gospels, not to mention the commands which by the Spirit He continued to give through the apostles?

An exceeding great promise of Christ indicates prayer as one of the fundamental conditions of receiving the Spirit: "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him." Christ received the Spirit while praying. In the two cases already cited where the Spirit came upon the disciples, they were in the act of prayer. Paul was praying when Ananias came to help usher him into the same blessed experience. Two of the men whom I have met on my tour who had the Spirit in most abundant measure were an Indian school master, and a missionary of India, who knew what it was to spend whole days and whole nights in prayer for the outpouring of the Spirit, not only upon themselves, but also upon others. We question whether it would be possible to find a Spirit-filled person who either did not receive the Spirit while praying, or into whose experience prayer had not entered as a prominent part of the preparation.

If one has conscientiously complied with the foregoing conditions, there remains but one more, and that is Faith. It is the hand by which we reach out and take this gift of God,—“That we might receive the promise of the Spirit through faith.” We always tell inquirers that they are to receive Christ through simple faith. We caution them that it is not a matter of feeling or struggling. We could not apply more truthful and appropriate language to ourselves in connection with receiving the fullness of the Spirit. Let us be careful that we seek not so much consciousness of the blessing of the Spirit as the Spirit Himself.

How may we be kept filled with the Spirit? How may we have our capacity increased? Principal Moule has pointed out that the command “Be filled with the Spirit,” might be better rendered “Be filling with the Spirit.” As Mr. Moody says, “We are all leaky vessels.” If we are to be kept filled then we must keep under the fountain. This means that we must keep in vital touch with Christ. To do this we must establish and preserve right habits of devotional Bible study and secret prayer. The devout and obedient study of the Scriptures constitutes the channel through which God has been pleased to pour His Spirit into men. It is idle therefore to pray to be filled or kept filled with the Spirit, if one does not take the trouble to keep himself in touch with the life-giving stream of the words of God which are indeed spirit and life. Not only should we keep filled but we should have our capacity constantly increased. A striking command from the Old Testament is: “Keep the commandments and seek them.” That is, let us not only keep filled up to our present capacity by prayerful obedience to the commands we already know, but also have our capacity constantly

increased by diligently finding and obeying those commands which we are not now obeying, at least in the fullness of meaning which God will reveal to us. Oh that Christ Himself might speak to us to-night as He did on that last day, the great day of the feast, when He stood and cried, saying: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of the depths of his life shall flow rivers of living water. This spake He of the Spirit which they that believed on Him were to receive."



## HOW SHOULD WE PRAY?

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There is no need in this presence to vindicate the Christian's privilege or duty of prayer. Yet we may well inquire, what is the basis of this privilege? God's relation to man is spoken of in the Scriptures under various figures or titles: He is Creator, we are His creatures; He is Lord and Master, we are servants; He is King, and we are subjects. But on none of these rests our right to pray; that most sweet and holy title, Father, opens the way for us to come into His presence. In the Fatherhood of God is our charter of prayer.

It is sometimes said that the Bible borrows the relationship of father and child to typify the relationship between God and His people. The deeper and more correct statement of the truth is that the human relationship of father and child is patterned after the eternal relation between God and His sentient creatures. See Luke iii. 38: "Seth, which was the son of Adam, *which was the son of God*," and Gen v. 1, 3: "In the day that God created man, *in the likeness of God* made He him;" "Adam \* \* \* begat a son *in his own likeness*, after his image." Why this sameness of phrase? One reason is that the very idea of fatherhood was borrowed from God's relation to Adam.

What does "father" mean? (1) source or origin, (2) feeding or nourishing, and (3) protection. In Him we live and move and have our being.

Now, prayer is the inalienable right of the son and the daughter. Beecher beautifully says, "If you can conceive of a child in the presence of a parent most beloved that speaks, that is silent, that speaks again, that is again silent; now thought, now fancy, now feeling, in turn, as it were, wheeling the orb of its little mind round completely, so that on every side it receives light or gives forth light to the parent, the intercourse of that child with the parent is the fittest symbol of true prayer. Prayer is the soul of a man moving in the presence of God, for the purpose of communicating its joy, or sorrow, or fear, or hope, or any other conscious experience it may have, to the bosom of a parent." That, we say, is the inalienable right of the child. That right can be lost in but one way,—the way of rebellion against the father's loving rule. So was our right to pray lost by our rebellion. Even then our

Father refused to let us perish utterly, and opened up a new and living way of prayer, through Christ; "for through Him we both (all) have access by one Spirit unto the Father."

Note, too, that in order to bring us again into the estate of children, God has revealed the mystery of the Trinity, each of the three Persons of the Godhead working in and for us in our prayers. We pray to the Father, in the name of His Son, through and with the aid of the Holy Spirit. "The Spirit Himself maketh intercession for us with groanings which cannot be uttered;"—"He maketh intercession for the saints according to the will of God." The triune God, revealed as Father, Saviour, and Comforter, urging us to prayer, helping us in prayer, and answering our prayers, makes sure our privilege to "ask what we will," and assures us that "it shall be done unto us."

If prayer is so important and powerful a force, we may well ask *how* should we pray? The living voice, the pages of God's Word, and His voice in our hearts, all unite in urging us to prayer. How should we pray? Let me answer.

1.—Let us pray *confidingly*. What does the parent desire from his child more than open, simple trust? The little one trusts the father implicitly, fearing no danger, no harm; and there is an ecstasy of love in the parent's heart. God is *pleased*, that is, *rejoiced*, with our confiding, open prayer. See how His Father-heart yearns for our trust: "All day long have I stretched forth My hands unto a disobedient and gainsaying people." Have you noted that word 'trust,' in Ps. iv. 5, and many other places? It means *be open*: "Lay your heart open before the Lord." All our desires are known to Him, but He yearns for us to make a confidant of Him, in the abandon of perfect trust pouring out all our fears and hopes, our wishes and aims before Him.

2.—Let us pray *simply*.—"As a little child." Think not that we must frame some high-sounding petition, with sonorous, well-rounded periods, to please the ear of God. Yet more let us avoid these with a view to pleasing the ear of men. Not in public prayer alone, but even in our secret prayers, the tendency is strong to frame a prayer with reference to *how it would sound*. Does not the parent take the keenest delight in the lisping, uncertain utterance of the babe as it first learns to talk? Even so is God pleased with our simple, direct, heartfelt prayers. How simple the words of the Model Prayer! "Our Father which art in heaven, hallowed be Thy name," etc. Or take a psalm of praise, as the 23rd: "The Lord is my shepherd; I shall not want," etc. There is not a single adjective in that psalm in the original. Or look in the Book of Common Prayer, and other books of prayers and note that those prayers which have most power to express our heart-thoughts are those which are simplest; as, "We have done those things we ought not to have done: we have left undone those things

we ought to have done," etc. The needier and more dependent our souls, the simpler and more direct will be our prayers.

3.—Let us pray *humbly*. Pride is a hard master to most of us. Clinging like the old man of the sea to our backs, it brings our gaze down from heaven to earth, and makes us measure ourselves by ourselves and compare ourselves among ourselves, so that we see the world and ourselves unduly large,—ourselves largest of all. Thus our prayers cannot ascend to the presence of our Father. How ugly is pride in His sight! "Though the Lord be high, yet hath He respect unto the lowly (or humble); but the proud He knoweth afar off." "I dwell in the high and holy places,—with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Why should the spirit of mortal be proud? We have nothing to be proud of,—we gain nothing and lose all by pride.

4.—Let us pray *earnestly*. Does our daily devotion become a form, a routine? Let us shake off lethargy and be earnest. Listless prayer cannot be pleasing to God. The most real and important fact in life is our dependence on our heavenly Father; and our most zealous and earnest moments should be those spent in prayer to Him. We are to be "fervent," *boiling*, "in spirit." Oh, brethren, we should "know the time, that now it is high time to awake out of sleep;" and in watching, in supplication, in confession, in all our prayer, we should be more earnest more fervent in spirit each day.

5.—Let us pray *continually*. "Continuing instant in prayer." "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." The temperature of prayer, so to speak, should be high, but regular. No one pretends that an intermittent fever is a good thing for the body, now bringing the temperature far above normal, again dropping below. So with prayer. We should be fervent in spirit, but we should beware of allowing our seasons of extraordinary prayerfulness to be followed by seasons of coldness. Intermittent, feverish prayer is dangerous. Happy is he who in the daily task, the busy hour, can momentarily turn his heart toward the Father in simple petition or thanksgiving, unspoken but not unheard!

6.—Let us pray *intelligently*. That is, thoughtfully,—with collected and attentive mind. When we converse with a friend we quickly notice if that friend is pre-occupied, or listening to some one else. Though he speaks to me, I can tell that his mind is not with me. How much more can God tell, when our mind is not on our prayer! And how lacking we are in the reverence and respect due to Him when our minds wonder or lag behind the words we are uttering! To pray intelligently is to put the mind, the judgment, the reason, the will, all in operation with reference to the petition to be offered.

7.—Let us pray *pointedly*. A clear knowledge of just what we desire, and a direct, unequivocal statement of these desires, must be more pleasing to God than the vague generalities which so often form the substance of our prayers. In China, where as we know so much attention is paid to writing airy nothings in the most flowery style, it is said that the official, who would memorialize the Emperor, must condense his petition into a very short space not to exceed a few hundred characters making it as definite and pointed as possible. Vague generalities are even more out of place in prayers to God than in petitions to earthly kings. We should cultivate the habit of recognizing in our hearts our own particular needs, so that we can particularize in our Father's presence. John Bradford, when asked how he had attained such power in prayer, replied, "When I know what I want, I always stop on that prayer until I feel that I have pleaded it with God, and until God and I have had dealings with each other upon it. I never go on with another petition till I have gone through the first."

8.—Let us pray *expectantly*. When we pray, *do* we expect that for which we have asked? "Ask, and ye *shall receive*." "What things soever ye desire, when ye pray, believe that ye receive them, and *ye shall have them*." To pray with the mental reservation that in all likelihood God will not answer me,—this is *tempting* God. Let us take God at His word. He means to answer, let us mean to receive.

9.—Let us pray *gratefully*. Cultivate the spirit of thankfulness. Search out the cases in which prayer has been answered in the past,—think on God's care and providence; prepare the mind and heart for prayer by a silent, calm moment of grateful retrospection. Think how "the Lord hath done great things for me, whereof I am glad!" In this frame of mind and heart our prayers shall be pleasing to our loving Father. "There were ten cleansed,—where are the nine?" Am I one of them? Nothing so tries the workers in our hospitals and similar institutions as the ingratitude of many who are helped. Let us never thus try our heavenly Father!

10.—Let us pray *obediently*. True prayer, the true prayerful spirit, is characterized by obedience in every known duty. Our Lord, "in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto HIM that was able to save Him from death, \* \* was heard in that He feared;—though He were a Son, yet learned He obedience by the things which He suffered." The beloved disciple writes, "Whatsoever we ask, we receive of Him,"—*why?*—"because *we keep His commandments*, and do those things that are pleasing in His sight." Does not the parent delight to give what the obedient child asks? If our prayer of faith is joined with obedience, God shall cease to be, sooner than He will turn a deaf ear to His children's prayer.

In conclusion let us take away these three words, which should guide all our prayer :—*Respect, Inspect, Expect.*

(1).—Respect God's will. In the mode and matter of our prayer, we should be guided by His revealed will :—"Not my will, but Thine, be done."

(2).—Inspect the motives which dictate the prayer. Selfishness must have no place. The desire for *my* Mission, *my* church, *my* converts, *myself*, to stand well in the sight of others, or ahead of others, or any such desires as these, are subtle motives inspired by our selfish hearts, and seconded by the enemy of souls. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lust."

Inspect too the method of prayer. We must keep watch upon ourselves,—not morbidly, not so as to take our eyes off from God and His grace, but so as to be ever reverent and sincere in His presence.

(3).—Expect great things. Expect not merely that for which you pray—certainly not *less*,—but "exceeding abundantly above all we ask or think." Attempt great things for God,—expect great things from God' :

"Thou art coming to a King,  
Large petitions with thee bring,  
For His grace and power are such,  
None can ever ask too much!"



## SECRET PRAYER.

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JOHN R. MOTT.

I. Importance of Secret Prayer. Secret prayer is essential as a preparation for public prayer. The power of all social or public prayer lies in the hidden springs of secret prayer. Without a very real secret prayer life there is danger lest in our praying in public we be more conscious of the presence of men than of God. Its importance is also seen in the fact that each man has his own individual needs, temptations, easily besetting sin, soul struggles, and longings, which he can lay before God with far greater freedom and particularity in secret than in the presence of others. There is a deeper reason. To become Christ-like, which should be the ambition of every true Christian, we must practice the presence of God. This is but another expression for a genuine secret prayer life. It suggests a yet deeper reason for secret prayer. To live the abiding life which Christ has commanded, the secret prayer life is implied. It is impossible to be consciously abiding in Christ without real and constant secret communion. In a word, secret prayer is prayer at its best. It is prayer most free from all insincerity. It is the true gauge of our prayer life; for it is the standard by which God judges it.

II. Hindrances to Secret Prayer. Those things which cut in on our secret communion with God need only be mentioned in order to be recognized. Indolence is a decided hindrance to secret prayer. Real prayer is the most intense act a man performs. More important than the most earnest thinking upon a problem, more important than a personal interview to influence an individual, more important than addressing and swaying an audience, far more important than these and all other forms of activity is the act of coming into vital communion with the great God of the universe, and wielding the forces of the prayer kingdom. Surely this demands our best. David was able to say "I give myself unto prayer." Let us not be satisfied with bringing to this supremely important work only a part of our being. Haste is equally an enemy to secret prayer. "Thou wilt keep him in perfect peace whose mind is stayed on Thee,"—not whose mind simply now and then turns to Thee. "They that wait upon the Lord shall renew their strength,"—not they that glance at Him and run away. This passage is even better rendered, "They that wait upon the Lord shall change their strength"—that is, they that spend enough time in actual communion with God to become

really conscious of their absolute dependence on Him,— they shall change the mere energy of the flesh for the power of God. It takes time to effect this transfer.

In how many cases is formality a hindrance to the prayer life. Have we not often found ourselves upon our knees, nominally in the act of prayer, yet not conscious of the words we are uttering; worse than this, not conscious of what our words involve; and still worse, not conscious of Him to whom we are addressing our words. This is formality. Another hindrance, which in itself includes a multitude, is iniquity. This cuts the nerve of all prayer. God has never been known to hear a prayer from a heart in which any form of iniquity was fostered or tolerated. It is "the supplication of a *righteous* man" that "availeth much in its working." A last hindrance, not to mention others, is lack of preparation. We regard this as so important that we shall pass it here and speak of it more fully later.

III. Place for Secret Prayer. Mohammedans tell us that one prayer offered in Mecca is worth 80,000 prayers offered anywhere else. The followers of some other religions entertain similar beliefs. A few months since, as we travelled along the base of Mount Gerizim, the words of Christ in this connection were brought vividly to memory:—"Believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth,"—wherever they may be. Yet Christ clearly taught that there is a place for prayer to which he attaches special importance. Where is that place? It is the secret place. "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee." In this short passage by threefold reiteration He strongly emphasizes the importance of the secret place. Landor says "Solitude is the antechamber of God, only one step more, and you can be in His immediate presence." Is there not need of emphasizing the advantages of solitude in this age of so many organizations and social movements? There is no danger that men will spend too much time alone with God. When a man says that he obtains more help from social than from secret prayer, may it not be that he is in spiritual peril? There is danger that he is depending more upon the presence and faith of others than upon a personal and vital contact and communion with his God.

IV. Time for Secret Prayer. Each person should have regular, stated seasons for private prayer. We all remember that Daniel had three such seasons. One reference would lead us to infer that David, during a part of his life at least, had seven regular seasons each day for prayer. Each one must decide for himself the number and the distribution of the times he will give to the spiritual exercises. It would seem, however,

that all might agree upon the importance of having a regular prayer season three times a day. Surely the most appropriate way to begin the day, is with God ; it is the only fitting way to close the day ; and what is more needful or helpful than to slow down the machinery at the middle of the day to hold close communion with Him. But we would plead not only for stated, but also for special seasons for secret prayer. Such was the custom of Christ. We all remember His special and prolonged prayer before the choosing of the Twelve ; how He went apart for special prayer at the time of great temptation when the people wished to make Him king ; and how he nerved himself for the last crisis of His life. The time we give to special prayer will be determined by the special emergencies, temptations, difficulties and opportunities which confront us in our daily experience. In speaking of special seasons for secret prayer, the importance of ejaculatory prayer cannot be too strongly urged. This means the looking up to God many times in the day, no matter where we are—whether alone or in a crowd. He who has not learned what ejaculatory prayer means, has not learned the principal secret of overcoming temptation, or of living the life most pleasing to God.

One of the most helpful features in several conventions recently attended has been the holding of a quiet day by the delegates assembled together. Why not carry out this same idea personally in secret ? The holiest young man I have ever met in the colleges, had a habit of spending almost an entire day at the beginning of each month in communion with God.

What time in the day should we devote especially to secret prayer ? It would seem that Robert Murray McCheyne has answered this question in the best way possible :—"I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment, and is not therefore to be thrust into any corner." It is possible for a Christian to accomplish more for the Kingdom of Christ by a faithful secret prayer life than by the most active public life. What mighty triumphs the Church would witness if individual Christians everywhere would recognize the possibilities of their priesthood unto God, and humbly fulfil the responsibilities. How much time shall we devote to secret prayer ? Time is the most expensive coin which we can pay, and yet God requires us to use this kind of coin. Without doubt it takes time to become spiritual. It will pay us to cut down anywhere else rather than in the time we devote to prayer. Did you ever know of a man who regretted spending too much time alone with God ? Dr. Gordon told us one day at Northfield that the one regret of the holiest man he had ever known was that he had spent too much time with men and not enough with God. At the close of his wonderfully spiritual life Henry Martyn mourned that he had devoted "too much time to public works and too

little to private communion with God." It is indeed true that "He that saveth his time from prayer shall lose it; and he that loseth his time for communion with God shall find it again in added blessing and fruitfulness."

V. Preparation for Secret Prayer. Secret prayer is our most important work, and yet as a rule we plan for it the least. If we are called upon to conduct a meeting, or to deliver an address, we think nothing of spending hours in preparation. Not long since a man many times a millionaire granted me ten minutes of his time for an interview. I wished to enlist his interest and co-operation in a special matter. I spent several hours in preparing myself to make the most of this opportunity. It was a humiliating thought which came to me afterwards that I was not in the habit of giving myself with like earnestness and thoroughness to preparation for meeting God. It is interesting to notice that the followers of certain other religions give so much time to preparation for their prayers. Our Moham-medan cook on the way through Palestine must have devoted several hours each week to mere bodily preparation for his five daily seasons of prayer. In this connection the warning given in the book of Ecclesiastes is most impressive :—"Let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth. Therefore let thy words be few." Our prayers are not measured by their content. If we have an hour to spend in prayer, might it not be best to spend the larger part of it in preparation? Chalmers was in the habit of spending a day each month alone with God in meditation, self-examination, Bible study, and prayer. He took ample time at the beginning of each of these days to plan and prepare for the best use of the day. How shall we prepare for secret prayer? A few practical hints may be given :—

(1) Give ample time to self-examination and meditation. It is always well before prayer to pause and test ourselves with such questions as :—"To whom am I going? For what purpose? On what ground? With what motive? With what confidence?"

(2) Use a prayer list, or cycle. It would be well to examine the Student Volunteer prayer cycles of Britain and America. Within the past few months prayer cycles for the use of students and Christian workers in India and Ceylon and in Australasia, have been issued, which will also be found suggestive. Steps are being taken toward the preparation of a prayer cycle for students and Christian workers in China. Each Christian will, of course, find it necessary and desirable to supplement any one of these cycles which he may use with lists of personal objects for prayer.

(3) Obtain and use constantly a little book entitled "Scripture Promises; or, The Christian's Inheritance," published by the American Tract Society. It classifies under appropriate headings hundreds of the promises of the Bible as a special help in prayer.

(4) There are three books on prayer which should be read by every Christian: "With Christ in the School of Prayer," by Andrew Murray; "Secret Prayer," by Principal H. C. G. Moule; and "The Still Hour," by Professor Austin Phelps. These books cannot be too strongly recommended. In no sense do they cover the same ground. Might I not also recommend three pamphlets which have been wonderfully used in promoting the prayer life:—"Prayer and Missions," by Robert E. Speer; "Secret Prayer a Great Reality," by Henry Wright; and "The Practice of the Presence of God," by Brother Lawrence. We should give these a wide circulation.

(5) Of very great importance among the helps to secret prayer is the special study of the Bible with reference to prayer. The Bible is the only authoritative text-book on prayer. It alone acquaints us with God, and Christ, and the Holy Spirit. It alone shows us ourselves, and others, and the world from God's point of view. Bible study gives prayer substance, reality, life, and power. Without devotional Bible study there can be no true communion; for we need to reiterate the thought that secret prayer is not monologue, but dialogue. Experience and testimony prove that the men who have neglected devotional Bible study have weakened in their prayer life. Yes, Bible study alone reveals the possibilities of the prayer kingdom, and how they may be realized. [See address on "The Study of Prayer in the Bible," page 123].

(6) But pre-eminent among the helps to prayer are the great Helpers in prayer—Jesus Christ and the Holy Spirit. In and through Them alone do we find our true preparedness for the irresistible prayer life. We should ever remain in Christ's school of prayer, letting Him teach us by His example; by His prayers; by His precepts, commands, and promises about prayer. And with sincerity and faith we should always acknowledge that "we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit because He maketh intercession for the saints according to the will of God."



## THE STUDY OF PRAYER IN THE BIBLE.

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JOHN R. MOTT.

The following courses of Bible study on prayer are given in outline, and are intended to be suggestive rather than exhaustive. It is hoped that they will afford starting points, and to some extent serve as guides for private investigation of this surpassingly important subject. No matter which course of study is selected it is recommended that the students first of all find all the Scripture passages bearing upon it. For the purpose of study, he may either check with pencil in the margin each passage that applies to the subject, or, write on paper the reference to all these passages, or better still, write out the passages themselves. Then let him study the passages according to the outline given under the particular course of study which he is pursuing.

### I.—THE TOPICAL STUDY OF PRAYER.

1.—We may take for our field of investigation any one of the following: (*a*) The entire Bible. (*b*) The New Testament. (*c*) The Gospels. (*d*) The Acts and the Epistles. (*e*) The Psalms. It is suggested that at the outset of our studies we limit ourselves to one of the more restricted fields; for example, the Gospels or the Psalms.

2.—*Outline for study*:—(*a*) What is prayer? (*b*) The grounds or the reasons for prayer. (*c*) Incentives to prayer. (*d*) Time for prayer. (*e*) Place for prayer. (*f*) Attitude of body and mind while praying. (*g*) Helps to prayer. (*h*) Helpers in prayer—Christ and the Holy Spirit. (*i*) Hindrances to prayer. (*j*) Elements which enter into a prayer. (*k*) Objects of prayer. (*l*) Conditions of prevailing prayer. (*m*) Achievements of prayer.

As an illustration of how each of the points in the outline may be amplified, let us take "Incentives to prayer." Limiting our search to the New Testament, we discover the following among other incentives to prayer: (*a*) God is seeking worship—John 4:23. (*b*) Prayer pleases God—I Tim. 2:3. (*c*) Christ intended that we should give ourselves unto prayer—Rev. 1:6. (*d*) Christ taught that it is our duty to pray—Luke 18:1. (*e*) Christ Himself was a man of prayer. (*f*) The apostles exhort and enjoin us to pray—Eph. 6:18. (*g*) The apostles and other early Christians were men of prayer. (*h*) The multitude of explicit and striking promises that prayer will be answered—Matt. 7:7-11. (*i*) The many clear and forcible instances of answered prayer—Acts 4:23-31. (*j*) The end of all things is at hand—I Pet. 4:7.

## II.—THE STUDY OF THE PRAYERS OF THE BIBLE.

1.—We should center our attention upon the close study of a few of the great prayers rather than attempt to cover all the prayers of the Bible. The following list is suggested:—The prayer of Moses in Psalm 90; the prayer of David in I Chron. 29:10-19, and in Psalm 51; the prayer of Solomon in I Kings 3:6-9; the prayers of Christ in Matt. 6:9-13, and in John 17; the prayer of the early Christians in Acts 4:24-31; and the prayer of Paul in Eph. 3:14-21.

2.—*Outline for study*:—(a) The occasion of the prayer, including such points, as by whom the prayer was offered, when, where, and under what circumstances. (b) The character and motive of the one who offered the prayer. (c) Characteristics of the prayer; for example, its brevity, comprehensiveness, simplicity, definiteness. (d) The elements composing the prayer; for example, adoration, thanksgiving, confession, intercession. (e) The Spirit of the prayer; for example, reverent, intense, or very earnest, grateful, believing, unselfish, resigned, spirit of fellowship or real communion. (f) Answer or results of the prayer.

## III.—THE STUDY OF THE MEN OF PRAYER OF THE BIBLE.

1.—Among the scores of men of prayer mentioned in the Bible it may be found most helpful to study the prayer life of Jacob, Moses, David, Elijah, Elisha, Hezekiah, Nehemiah, Jeremiah, Daniel, Peter, and Paul. In studying the prayer life of David, the Psalms of David should be closely examined as well as the historical portions of the Bible which treat of him. In the case of Paul also, it will be found that the Pauline Epistles throw more side-light on his prayer life than the Acts. In order, therefore, to make a thorough study of either David or Paul it will be necessary to spend from four to six times as long as in the case of any other man in the foregoing list, unless it be Peter.

2.—*Outline for study*:—(a) Facts showing that the man was a man of prayer. (b) His recorded prayers—studied according to the outline given under, "The Study of the Prayers of the Bible." (c) Characteristics of his prayer life. (d) Relation of prayer to his own life. (e) The effects on his prayer life of his other traits of character and his other habits of life. (f) What he accomplished by prayer.

## IV.—THE STUDY OF THE PRAYER LIFE OF THE EARLY CHRISTIAN CHURCH.

1.—The field of investigation includes the Acts and all of the Epistles.

2.—*Outline for study*:—(a) Examples of prayer among the early Christians. Let the list include all examples of prayer by

individual Christians, by groups of Christian workers, by Christians Churches, by the Church as a whole. (*b*) Occasions which called forth prayer. (*c*) Distinguishing characteristics of the prayer life of the early Church; for example, the great prominence given to prayer, the remarkable unity of spirit in prayer, the unquestioning faith, the unvarying efficacy. (*d*) The body of teaching on prayer as given in the Epistles. Compare it with Christ's teaching on prayer in the Gospels.

#### V.—THE STUDY OF CHRIST AND PRAYER.

1.—While the chief sources of our material in this study are the Gospels, passages setting forth Christ as the Ever-living Intercessor will be found in the Epistles to the Romans Hebrews, and in the First Epistle of John.

2.—*Outline for study*:—(*a*) Christ as a man of prayer. After collecting the twenty-five or more separate instances or passages showing Christ as a man of prayer, study them in the light of the outline given under, "The Study of the Men of Prayer of the Bible." (*b*) Christ's prayers. Let each of the ten or eleven recorded prayers of Christ be studied according to the outline given under, "The Study of the Prayers of the Bible." (*c*) Christ's teaching on prayer. After compiling all of the twenty or more separate teachings of Christ (in addition to those implied under the two foregoing points of this outline) let them be studied carefully with the help of some such outline as the one given under, "The Topical Study of Prayer." Should the student wish to go into this point more extensively and deeply, let him study what Christ by the Holy Spirit continued to teach about prayer in the Acts and the Epistles. Such a study will reveal not only unity but progress in the teaching of the New Testament upon this subject.

Of the five suggested courses on prayer, by far the most stimulating is that of Christ and Prayer. Moreover, it is pre-eminently the most important. If we would be like Christ in anything we must be like him in prayer. We cannot spend too much time letting Him teach us through His matchless prayers. We cannot think too deeply upon His prayer teachings. We cannot let Him pass before us too frequently as the great Exemplar of prayer. As we contemplate His prayer life we shall be increasingly impressed by its unhurried character, by its constancy, by its reality, by its range and depth, above all by the "godly fear" which made it irresistible; and we should be led day by day to offer with ever deeper meaning the prayer, "Lord, teach us to pray."



## QUESTIONS ON THE PRAYER LIFE.

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JOHN R. MOTT.

TO BE USED IN SELF-EXAMINATION.\*

- 1.—Has prayer been to me more a duty than a privilege?
- 2.—Am I conscious of the presence of God when I pray?
- 3.—Have I had power with God in prayer?
- 4.—Have I had definite daily answers to prayer during the past week?
- 5.—Have I really believed that God would answer my prayers?
- 6.—Do I honour the requests of others for an interest in my prayers?
- 7.—Have I been selfish in my intercessory prayer?
- 8.—Does the element of adoration enter sufficiently into my prayers?
- 9.—Has thanksgiving had its true place in my prayers?
- 10.—Have I in my prayers made constant use of the promises of the Word of God?
- 11.—Has my prayer life been hindered by any of the following things:—indolence, haste, irregularity, formality, lack of definiteness, wrong time, wrong place, wrong attitude, ignorance, insufficient preparation?
- 12.—Has my prayer life been powerless because of disobedience, wrong motive, besetting sin, or questionable practice?
- 13.—Has my praying been restricted to certain stated seasons each day, or have I come to know from experience what it means to pray without ceasing?
- 14.—Do I conscientiously use a prayer cycle or list?
- 15.—Do I depend upon the Holy Spirit to help me in prayer?
- 16.—Have I ever devoted my daily Bible study for even a month to letting the Lord teach me to pray—from His example; from His prayers; from His precepts, commands, and promises about prayer?



APPENDIX.

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THE RECORD OF THE CONFERENCES.



THE STORY OF THE  
CONFERENCES.

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REV. J. C. GARRITT,

HANGCHOW.

The summer and autumn of 1896 will be long remembered for the conferences of Christian workers held in Chefoo, Peking Shanghai and Foochow, together with the more informal meetings held in Hankow, Tungchow and other places. These conferences have been alluded to more than once in the columns of *The Recorder*, but a more extended report of them will, it is hoped, be of lasting value.

The inauguration of conferences for the deepening of spiritual life, attended by both foreign missionaries and native Christians and workers, marks an epoch in missions in China. Such meetings have been held in this church or that, and have been of untold value in various localities. But we now see a national movement; the day has come when the church is awakening and feeling her strength.

Our Chinese converts have, as a rule, little realized the oneness of the church; the doctrine has been believed, but the union has not been felt. But the recent conferences have brought the Christians of all denominations in most of the great centres into the position of mutual acquaintance, and there is a new sense of power, of life, of joy, a feeling that the Christian in far-off Manchuria or Shan-si and the believer in Canton or Fuhkien are brothers, beloved, united by a closer kinship than that of blood. If, as is widely hoped, this is only the first of a series of many conference years, we may rejoice in the belief that this sense of oneness in Christ against the kingdom of Satan will be strengthened year by year, and the united Church of Christ in China will be entering a new epoch of power and victory.

The conferences just held have been an evident answer to prayer. The petition has been going up from many parts of China for several years that just such conferences might be held. Efforts had been made to secure one and another worker from homelands to take the lead in such a movement, but without avail. The proposed visit of Mr. Mott, in connection with the Y. M. C. A. work, was hailed as affording the desired opportunity, and the outcome has proved that God was Himself opening the way and preparing a place and a time of spiritual uplift for His workers.

There was a marked going from strength to strength in the conferences. For months before Mr. Mott reached China, a volume of prayer was rising from all parts of the land for God's blessing on the meetings. As the time approached, the prayer grew more earnest, and as each conference was held, and drew to its close, the prayers from that body of God's people for His blessing on succeeding gatherings grew more practical and intense, so that the momentum of spiritual power was ever increasing.

The writer was privileged to attend three of the conferences, and can personally bear testimony to the great spiritual power and the glowing enthusiasm shown in these meetings. This enthusiasm was not the emotional, short-lived kind, which we more and more learn to avoid, but the deep enthusiasm of an earnest purpose founded on reason, judgment and faith, and moving on irresistibly to the accomplishment of the purposed end. God was manifestly in our midst, guiding us into new and clearer views of truth, but even more guiding us into new views of our duty and into fresh, solemn determination to fulfil that duty. The never-to-be forgotten quiet hour or consecration meeting, held one morning at Shanghai, illustrates this remarkable work of the Holy Spirit, a work which was visible at all the conferences. Although a consecration meeting, there were no appeals to the emotional side of our nature; every appeal was of the most reasonable, practical kind. There was an opportunity to hold a personal interview with God, to lay our case before Him, to receive His message and to promise to fulfil His command. Few who were present at that meeting failed to have this practical and invaluable realization of renewing their vows before God. This was the spirit of all the conferences.

The meeting with God characterized the native as well as the foreign sessions. The Christian life has a new meaning and a new power for many of those who attended these conferences. This was shown by the prayers and testimonies of those who spoke, by their renewal of their vows and by their desire to be more regular and systematic in prayer and Bible study; and we are sure the outcome will prove that they have received not a temporary, but a permanent uplift.

The leadership of the conferences explains why there was such an intense practical tone in all that was said and done. In the first place the Holy Spirit was really the leader. There was no feeling of being bound by fixed rules, or of certain men being brought to the front. The place of honor was given to Him whose right it is.

Mr. Mott, who gave a number of powerful addresses at each conference, has special qualifications for this work. His work has lain for some years in the student world, and in the course of meeting and counselling with thousands of students he has gained a most valuable experience, which enables him to give

in concise and logical form the most practical and important hints with reference to Bible study, prayer and other duties and privileges of the Christian life. Present-day college life is a preparation for the duties of after life, in that the student's work is so directed that there need be no scattering of energy. The hints which Mr. Mott gives are such as help the busy student to get the most spiritual help and blessing out of his Bible study and his daily living, and so they are adapted for the busy Christian in every walk of life.

The committees of arrangements had in each case taken the greatest possible pains to have carefully prepared addresses on most important topics. Many of these are of lasting value. Beside the invaluable addresses of Mr. Mott on Bible Study for Personal Spiritual Growth, on Secret Prayer, and on Being Filled with the Spirit, we note those on the Spiritual Needs and Claims of China, by Mr. Baller at Chefoo and by Mr. Lowrie at Peking; the Spiritual Crisis in China, by Mr. Price at Shanghai; the Strategic Importance of Reaching the Students of China, by Mr. Gilbert Reid; Revivals, and an address on the Holy Spirit, by Bishop Joyce; Prayer as a Preparation for Work, by Mr. Sweet; and other addresses by Dr. Hartwell, of Tungchow, Dr. Sheffield, Dr. Muirhead, Mr. Elwin, etc. Notes have not reached us of the addresses at Foochow; but those present testify that the Spirit of God worked mightily in every session.

The following table of statistics of the four conferences will repay a thoughtful perusal:—

<i>In Attendance.</i>	<i>Chefoo.</i>	<i>Peking.</i>	<i>Shanghai.</i>	<i>Foochow.</i>	<i>Total.</i>
No. of Chinese Students .....	49	190	190	570	999
"    "    Teachers .....	33	22	30	150	235
"    "    Preachers .....	18	43	35	51	147
"    other Chinese Christians..	107	220	245	429	1,001
Total Attendance...	207	475	500	1,200	2,382
No. of Missionaries .....	79	96	193	57	411*
"    other Foreigners.....	13	8	43	12	76
Total Attendance...	299	579	736	1,269	2,883*
No. of Schools & Col. represented	5	6	13	16	40
"    Missionary Societies .....	14	14	26	8	37*

\* Excluding duplicates.

Allusion has already been made to the fact that several other gatherings were held, in which Mr. Mott and Mr. Lyon met with still other Christians and workers. In Tientsin an all-day meeting was held for the special benefit of the numerous English-speaking Chinese students in that city. Over a hundred attended the meeting, and beside the impetus given to Bible study and Christian work among the Christians a number

professed their purpose to trust in Jesus for salvation. A conference in Hankow also afforded opportunity for Mr. Mott to personally meet with a large number of the workers and Christians of Central China. Transient calls made at Canton, Tungchow, Ningpo, Soochow and Nanking, were also made the most of. One twenty-ninth of all the Christians (Protestant) in China met in the four large conferences, and many more at other times; it is safe to say that four per cent. of all the 70,000 Christians were influenced at first hand by these conferences. Add to this the impulse carried by these workers to their churches and fellow-Christians, and we see how unusual, how phenomenal in the history of missions in China has been this opportunity.

Now, what are the results? Some very gratifying results are seen already. A very general revival in Bible-study has begun. Over 800 entered into covenant to keep the Morning Watch, and when all the returns are in it is confidently expected the number will run beyond 1000. Opportunity was given in the meetings for any who desired to express their intention to spend the first half-hour (or the nearest possible to the first) in secret prayer and devotional study of the Bible, and the matter is still being pressed on the prayerful attention of students and Christians throughout the field. In order to help those who do not know how to study, or who might through discouragement give it up, Bible-classes with leaders are being formed. Leaders of these Bible-classes can, by communicating with Mr. D. Willard Lyon, of Tientsin, receive monthly hints or guides to Bible study, which are prepared for the use of classes in connection with the various Young Men's Christian Associations.

No less than seventy-six Chinese at these conferences have *volunteered*, or offered to devote their lives to Christian work among their own people. Of this number sixty-two volunteered at Foochow, the number including many of the strongest students in that important student centre. It is almost a certainty that the number of volunteers will very soon greatly exceed a hundred.

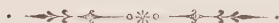
Let this result be duly weighed. The volunteer movement in England and America and on the continent has in the last few years furnished over a thousand of the workers, who are now on the mission field. There has been a concerted and wisely planned effort to bring the missionary enterprise before the attention of every student in the schools and colleges. It is high time the same plan should be pursued in China. The 1,000 students reached in these conferences are but one-thirtieth of the students in the mission schools. A systematic effort to press upon all these pupils the claims, not of missions or churches, but of the Lord, on their lives and powers, joined with a study of missions in all lands and of mission biographies, would surely be attended with the same great results as at home.

A committee of representative workers met early in November to devise plans by which this end may be attained, and as at home the volunteer movement was placed under the auspices of the Young Men's Christian Association.

Another result in part of these conferences is the organization of the National College Young Men's Christian Association of China, by which Christian students in all parts of China may be enabled to feel their united strength and gain mutual help in the Christian life and broader views of the work that lies before them in gaining China for Christ. Delegates from many parts of China, among them leading educators, such as Drs. Sheffield and Mateer, have met and counselled as to wise plans for the perfection of a national organization such as resulted from Mr. Mott's work in India and other countries.

Although special emphasis is thus laid on the results of these conferences among the students of China—and we feel confident that the work thus begun will be a very influential and important one—the spiritual results upon the teachers, preachers and general Christians, as well as upon the foreign workers, are equally evident. There is a spirit of prayer, an expectancy, a looking forward to a revival of great magnitude, a buoyancy of faith, that has never been so generally evident before. The next few years are pregnant with changes in China; but thank God that He is getting His forces ready to be in the lead and take advantage of these changes to His glory!

Many of the addresses given in these conferences are soon to be published, and in this way those who were not privileged to attend them may yet have part with us in the feast of good things. We will all follow Mr. and Mrs. Mott with our prayers as they engage in this same work in Japan during November, December and January.



## FIRST CONVENTION OF THE COLLEGE YOUNG MEN'S CHRISTIAN ASSOCIA- TION OF CHINA.

—ooo—

BY THE SECRETARY.

The third and fourth days of November are destined to be historic days. Sixteen college presidents, one ex-president, with ten other missionaries interested in educational work, and nine Chinese teachers, assembled in Shanghai for the purpose of uniting the voluntary Christian activity of the students of China and of devising plans for fostering it. Previous to their coming together a marked movement among the students of China had been in progress. For many months there had been a noticeable growth among the students in some of the colleges along the lines of spirituality and Christian activity. The tour among the colleges of Mr. John R. Mott, General Secretary of the World's Student Christian Federation, served to stimulate this growing interest. Finding how greatly the students were stirred by hearing reports of what other students were doing, and realizing the incalculable benefit of intercollegiate union along lines of voluntary Christian activity among students in other lands, the thought was conceived of uniting the students of China in a national student Christian organization. In each of the twenty-five schools and colleges which he visited, Mr. Mott presented the plan of forming in each college a Students' Young Men's Christian Association with a view to uniting all such local organizations in a national union. The proposition met with a hearty response everywhere. Every institution visited organized a local Association, and was thereupon invited to elect one voting delegate to attend a conference, which should be held in Shanghai during the first week in November, for the purpose of organizing the national Association. Twenty-one out of the twenty-five institutions visited sent delegates. Of the two remaining College Young Men's Christian Associations in China which were not visited one sent its delegate. Thus twenty-two out of the twenty-seven College Associations were represented, although but five of these Associations were in existence when Mr. Mott began his tour. Five delegates came from Peking, nine from Foochow, and one from Wuchang. The presence of two leading bishops of two of the most

prominent denominations in China, added interest to the gathering. The appreciative and hearty words of sympathetic interest from Bishop Moule and Bishop Joyce will not soon be forgotten.

The first step taken by the conference was a vote to organize the College Young Men's Christian Association of China. The whole of the first day was spent in the framing and adopting of a Constitution. The objects of the Association, as stated in Article II of the Constitution, are as follows:—

"1.—To unite the Student Christian Associations of China.

"2.—To afford each society in the national organization the help which comes from organic relation to similar societies throughout China.

"3.—To bring each Association into connection with the World's Student Christian Federation.

"4.—To establish Christian Associations in institutions of higher learning in China.

"5.—To promote the following fundamental lines of activity:—

(a) To lead students to become disciples of Jesus Christ as only Saviour and as God.

(b) To deepen the spiritual life of students.

(c) To enlist students in the work of extending the kingdom of Christ throughout the whole world. The Student Volunteer Movement is to be promoted as an organic part of the Association."

A National Committee was elected to supervise the work of the Association. It is composed of seven Chinese and seven foreigners, as follows:—Rev. A. P. Parker, D. D., *Chairman*; Rev. W. Banister, *Vice-Chairman*; Rev. J. C. Ferguson, *Recording Secretary*; Rev. F. L. H. Pott, *Treasurer*; Mr. Ch'en Wei-ch'eng; Mr. Wang-shen; Rev. D. Z. Sheffield, D. D.; Mr. Yü Tsz-sheng; Mr. Hsieh Sz-hsi; Rev. W. M. Hayes; Mr. Shen Tsai-sheng; Mr. Ding Maing-ing; Rev. L. H. Roots and Mr. Ding M'ng-uong. Mr. D. Willard Lyon was chosen by the National Committee to serve as its General Secretary.

Much of the time on the second day was occupied in determining the Chinese terminology involved in the perfecting of a local organization. The thoroughness with which the work was done was evidenced by the scholarship represented in the Translation Committee which was appointed to prepare the report on terminology (composed of Rev. D. Z. Sheffield, D. D.; Rev. C. W. Mateer, D. D.; Rev. W. Banister; Rev. A. P. Parker, D. D.; and Rev. Y. K. Yen), the keen interest taken by all the delegates in the discussion of the report on Terminology and the unanimity with which the terms were finally decided upon.

Several important resolutions were also discussed and adopted. Among them the following:—

"Resolved, That the National Committee be instructed to take the necessary steps to secure the admission of the College Young Men's Christian Association of China into the World's

Student Christian Federation, and that the National Committee also be authorized to take steps to ensure the representation of the College Young Men's Christian Association of China at the Convention of the Federation to be held in America next year, provided the necessary funds for the purpose be secured."

"Resolved, That the National Committee be requested to appoint a Committee composed of representatives of the Student Volunteer Movement of America and Great Britain, now in China, to facilitate the development of the Volunteer Movement as the missionary department of the Association."

"Resolved, That the National Committee be authorized to issue, when the funds at its disposal are sufficient, a monthly paper, to be generally circulated among the students and teachers of China, and to issue such pamphlet literature as may seem to it best."

The National Committee spent Thursday morning, November 5th, in laying necessary plans for the work of the ensuing year. In accordance with the first resolution mentioned above, the Committee requested Mr. Mott to convey to the Executive of the World's Student Christian Federation the application for membership of the Association of China. Mr. Mott, in reply, said that he had already been authorized to admit China into the Federation, provided certain conditions were met. He stated that these conditions had been fully met, and that therefore he took great pleasure in welcoming the College Young Men's Christian Association of China into full membership in the World's Student Christian Federation. This membership, he said, would entitle China to send two voting delegates to the Conventions of the Federation; each of the nine National Student Movements in the Federation having the same privilege. The first Convention of the Federation is to be held in America in June and July of 1897. The National Committee thereupon elected Rev. F. L. H. Pott, of St. John's College, Shanghai, and Mr. Ding Ming-uong, of the American Board Theological Seminary, Foochow, to be the two delegates to the Convention of the Federation next year. The Executive of the National Committee was empowered to elect substitutes in case either of these delegates were unable to attend. Steps were also taken to secure the money necessary to pay the travelling expenses of the Chinese delegate.

In accordance with the instructions of the convention, as stated in the second resolution given above, the following Committee on the Volunteer Movement was chosen: *Chairman*, Mr. D. Willard Lyon, Tientsin; *Recording Secretary*, Rev. E. Box, Shanghai; B. L. L. Learmonth, B. D., Manchuria; Rev. W. B. Nance, Soochow; Rev. L. H. Roots, Wuchang; Rev. T. W. Houston, Nanking; Rev. W. L. Beard, Foochow; and Rev. J. J. Boggs, Canton.

The following literature in English was ordered to be published: (1). A Report of the Recent Conferences for Students and

Christian Workers held at Chefoo, Peking, Shanghai, Foochow and Hankow. (2). A Cycle of Prayer for the use of Christian Workers. (3). The Constitution of the National Association. (4). Model Constitution for an Individual College Association. (5). A Directory of Associations.

The following literature in Chinese was ordered : (1). Model Constitution for an Association, being a translation of (4) above. (2). Cycle of Prayer, being an adaptation of (2) above, for Chinese students. (3). Methods of Bible Study. (4). Constitution of the National Association.

The closing session of the Convention proper, on Wednesday night, November 4th, was a meeting of marked interest. Each one of the delegates expressed briefly his convictions regarding the importance or the manner of conducting the new movement. To hear the thoughtful statements which were made was an inspiration to pray for and to "expect great things of God." The following are some of the sentiments which were expressed :—

Rev. F. D. Gamewell, Acting President of Peking University : "To my mind the two most important outgrowths of this Association movement are the development of a voluntary missionary spirit and the awakening of an interest in devotional Bible study. At the present stage it is highly important that the desire to study the Bible devotionally be guided and fostered by the preparation of helpful courses of study."

Rev. J. N. Hayes, President of the Soochow Presbyterian College : "China's hope is in her young students. A great force has been started here that will go on. It is a Providential movement."

Rev. G. B. Smyth, President of the Anglo-Chinese College, Foochow : "I rejoice that there are so many Young Men's Christian Associations in Foochow, and I look forward to our annual conference with great joy and anticipation. It is important that in these Associations as much as possible of the responsibility be placed on the students, in order to develop their ability to stand alone, and in order to make the organization the most effective possible. Thus the Association will become a strong force in the evangelization of China."

Rev. J. A. Silsby, President of the Lowrie High School, Shanghai : "The harmony in these meetings has been most remarkable. The Lord has been with us. We have been of one accord in one place. The emphasis given to the missionary idea is gratifying. We are organizing for work. The unanimity with which we adopted the resolution regarding the Volunteer Movement was a hopeful sign to me. I believe in the movement more now than I did when I was a member of it in America. It is what China needs."

Rev. J. C. Ferguson, President of Nanking University : "I feel especially thankful for this meeting. In methods of education we differ ; in the saving of the land of China for Christ we are

all one, and with one heart we can sing Crown Him Lord of all. It is an inspiration in the local institutions for the students to feel that they are one with the other students of China. The great work of the Association is to get its members to live for God now and ever after leaving college. In this meeting we have done much for the advancement of the kingdom of God, for we are dealing with *young men*."

Rev. W. Banister, Principal of the C. M. S. College, Foochow : "The desire of my heart has been that in China the native Christians might feel that all are one in Christ. I am convinced that in these young men, banded together in these Associations, we shall find the secret of this unity,"

Rev. Gilbert Reid, Director of the Mission among the Higher Classes, Peking : "This has been one of the most remarkable conferences that I have ever attended. The tastes and training of its members have differed widely, and yet the amount of work accomplished and the harmony pervading it all have been so marked that I am gratified beyond measure. I am happy to have had the privilege of representing the vast non-Christian student class of China, which is as a mountain compared with the little mole-hills of missionary colleges. It is my hope that some day this Association Movement may be able to come into effective contact with this untouched class of students."

Rev. Calvin W. Mateer, D.D., ex-President of Tungchow College : "Machinery is of no value except as far as through it force is distributed. To raise up men of a high type of consecration is the great desideratum. If this Association is the means of developing a few men of great consecration and ability, it will have been worth all the work that is put into it. We want not only excellent preachers, but super-excellent preachers. We need a few men of great enthusiasm. I have great hopes for this movement. We must all put our shoulders to the wheel. We must also get the natives to take the burdens, for we are apt to do too much ourselves. Conventions will be hard to assemble on account of distances, but *it will pay* to have even *only one* delegate at a convention."

Rev. A. P. Parker, D.D., President of the Anglo-Chinese College, Shanghai : "I entered this Convention somewhat hesitatingly. I feared the effects of multiplying machinery, but I felt most keenly the importance of availing ourselves of any help in making our students better. I feel now quite in favor of going forward in the movement. I believe especially in the volunteer idea."

Mr. Mott closed the Convention with a few words on the secrets of making this movement a success. He mentioned seven of these secrets:—1. Preserve a strong intercollegiate bond. 2. Concentrate the efforts of the Christian students to reach the new students for Christ at the beginning of their college career. 3. The pervading purpose of the Association must be to lead students one by one to become followers of Christ. 4. Devo-

tional Bible study must ever be regarded as the pivotal department of the Association. 5. The motive power of the organization must be the Holy Spirit. 6. The student should ever be led to take a world-wide view of Christ's kingdom. 7. Jesus Christ must be at the centre of the movement.

The prayerful interest of many will follow Mr. Mott as he moves about among the students of Japan during the next three months, seeking to unite them more closely to each other and to the Christian student-world at large in a forward movement along spiritual lines. The possibilities for good of such a movement in our neighbor country are second to none. It will mean the setting in motion of influences that will have a national effect.

The possibilities of the movement in China are commensurate with the faithfulness of those interested in it in praying for it. Nothing but a failure to be instant in intercession can limit it in its influence for good. But, on the other hand, nothing but prayer and the presence of the Holy Spirit can make it pleasing to God.



## INDEX.

## A

- ACTS, Studies in the Book of, by Mr. R. E. Speer, 97.  
 ADAMS, John Quincy, habit of Bible study, 101.  
 AMENT, Rev. W. S., Address on The Spiritual Needs of Native Christians, 44-47.  
 ARNOLD, Sir Edwin, on Buddhism, 18.  
 AUSTRALASIAN Student Christian Union, 67.  
 AWAKENING of China, 14.

## B

- BALLER, Rev. F. W., Address on The Problem of China's Evangelisation, 21-25.  
 BEECHER, Henry Ward, quoted, 113.  
 BIBLE Study for Personal Spiritual Growth, Address by Mr. John R. Mott, 93-101.  
 BRAINERD, David, habit of prayer, 98.  
 BRITISH College Christian Union, 64-65.  
 BUDDHISM in China, introduction of 14; practical, 18.

## C

- CAIRNS, Lord, habit of prayer, 101.  
 CAREY, William, sermon of, 10.  
 CHEKTIANG Province, work of Church Missionary Society in, 13.  
 CHINA Inland Mission, story of, 13.  
 CHRYSOSTOM, on Bible study, 94.  
 COMMERCE in China, progress of, 9.  
 COMMISSION of Christ, The Great, 21.  
 CONDITION of the people of China, 14-19.

- CONFERENCES at Chefoo, Peking, Shanghai and Foochow, their results, Appendix, 127-131.  
 CONFUCIUS, on death, 18.  
 CONSCIENCE, China's Sleeping, 3-4.  
 CONVENTION of the College Young Men's Christian Association of China, First, Appendix, 132-137.  
 CRISIS, China's Spiritual, Address by Rev. P. F. Price, 8-20.  
 CURZON, Hon. Geo. N., on diplomatic jealousies, 12; on the conceit of China, 17.

## D

- DE QUINCEY, quoted, 94.  
 DRUMMOND, Professor Henry, on importance of studying life of Christ, 98.

## E

- EDKINS, Rev. J. D. D., Address on Conditions of Evangelistic Success, 37-43.  
 EDUCATIONAL Work in Fuhkien, 31-34.  
 ELWIN, Rev. Arthur, Address on Equipment for Service, 102-106.  
 EQUIPMENT for Service, Address by Rev. Arthur Elwin, 102-106.  
 EVANGELISATION, The Problem of China's, Address by Rev. F. W. Baller, 21-25.  
 EVANGELISTIC Success, Conditions of, Address by Rev. J. Edkins, D.D., 37-43.  
 EVANGELISTIC Work in Fuhkien, 31.

## F

- FABER, Rev. E., D. D., on war during Chow dynasty, 8.

FAILURES in business in China, 12.  
FAILURES in missionary effort in China, 12.

FEDERATION, The World's Student Christian, Address by Mr. John R. Mott, 63-70.

FOOCHOW, Methodist Mission in, 14.

FORMOSA, Mackay's work in, 13-14.

FRANCKE, habit of daily devotions, 100.

FUKKIEN Province, Educational work, 31-34; Evangelistic work, 31; Literary work, 35-36; Medical work, 34-35; the claims of, Address by Rev. G. Llewellyn Lloyd, 26-36.

## G

GAMBLING in China, 16.

GARDINER, Allan, death at Tierra del Fuego, 47.

GARRITT, Rev. J. C., Address on How Should We Pray, 113-117; Paper on Story of the Conferences, 127-131.

GERMAN University Christian Alliance, 65-66.

GILMOUR, James, on a reckless faith, 47.

GOD, ignorance of, in China, 45; honor of, a motive to save China, 19.

GORDON, Chinese, habit of prayer, 101.

GORDON, Rev. A. J., D.D., quoted, 120.

GOSPEL, China open to the, 10-11.

## H

HANKOW, work of London Mission, 13.

HAVELOCK, Sir Henry, habit of Bible study, 101.

## I

IGNORANCE of the Chinese, 17.

INDIA and Ceylon, Intercollegiate Young Men's Christian Association of, 67.

INFIDELITY, intelligent, does not exist in China, 9.

INTEREST in missions, causes of a lack of, 21.

## J

JOHN, Studies in the Gospel of, by Professor Wilbert W. White, 97.

## K

KANSUH Province, number of missionaries and converts, 23.

KWEICHAU Province, number of missionaries and converts, 23.

## L

LAWRENCE, Brother, author of The Practice of the Presence of God, 122.

LITERARY work in Fuhkien, 35-36.

LITERATI in China, number of, 57.

LOYD, Rev. G. Llewellyn, Address on The Claims of Fuhkien, 26-36, LONGEVITY of China, 8-10.

LOWRIE, Rev. J. Walter, Address on China's Spiritual Needs, 1-7.

LUKE, Studies in the Gospel of, by Mr. R. E. Speer, 97.

LULL, Raymond, life in Africa, 47.

## M

MACKAY of Formosa, Work of, 13, 14, 46.

MACNEIL, John, of Australia, author of The Spirit-Filled Life, 110; spiritual experiences of, 109.

MANCHURIA, The Evangelisation of, Address by Rev. John Ross, D. D., 48-50; work in, 14.

MARTYN, Henry, prayer-life of, 120.

MASSACRE at Hua-sang, effects of, 27.

MCCARTNEY, Lord, England's first envoy to Peking, 11.

MCCHEYNE, Robert Murray, example of, 120.

MEDHURST, Dr., prayer of, 11.

MEDICAL Missions in Fuhkien, 34, 35.

MISRULE in China, 15.

MISSIONARIES, Mistakes of, 12: kind of needed in China, 6, 7, 24-25, 75, 80.

MISSIONARY, The great privilege of being a, 6.

MISSIONS in China; Early, 11; have they been a success, 11-13; results of, 13; statistics of, 22-23.

MISSION Lands, The Student Christian Movement of, 67.

MOODY, D. L., quoted, 97, 110, 111.

MORAL decay in China, 17-18.

MORALS of China, 8.

MORAL systems of China a failure, 18.

MORNING Watch, defined, 101.

MORRISON, Robert; first missionary to China, 11; his dependence on God, 13.

MOTT, Mr. John R.: address on Be Filled with the Spirit, 107-112; address on Bible Study for Personal Spiritual Growth, 93-101; address on Secret Prayer, 118-122; address on Study of Prayer in the Bible, 123-125; address on The Student Volunteer Movement and its Message to China, 81-89; address on The World's Student Christian Federation, 63-70; Questions on the Prayer Life, 126.

MOULE, Principal H. C. G., quoted, 97, 111; author of Secret Prayer, 122.

MUIRHEAD, Rev. Wm., D.D., address on The Great Agent in the Christian Life, 88-92.

MÜLLER, George, quoted, 99.

MURRAY, Andrew: author of With Christ in the School of Prayer, 122; quoted, 110.

## N

NAPOLEON, calls China a giant, 14.

NATIVE Christians, The Spiritual Needs of, Address by Rev. W. S. Ament, 44-47.

NEEDS, China's Spiritual, Address by Rev. J. Walter Lowrie, 1-7.

NEEDS of China: a sense of need, 1-2; a spiritual church, 44-47; Jesus Christ, 6-7; men, 19; prayer, 19.

NESTORIANISM in China, 10.

NORMAN, Henry, objections to missions, 12.

## O

OPIUM in China, a disgrace to Christianity, 12.

OPIUM, The curse of, in China, 16.

## P

PATTESON, Coleridge, zeal of, 47.

PAUL's coveted opportunity is ours, 14.

PHELPS, Professor Austin, Author of The Still Hour, 122.

PHYSICAL vitality of the Chinese, 8-9.

POLITICAL unity and independence of China, 9.

POPULATION of China, 18-19.

PRAYER-LIFE, Questions on the, by Mr. John R. Mott, 126.

PRAYER, secret: Address by Mr. John R. Mott, 118-122; the study of in the Bible, Address by Mr. John R. Mott, 123-125.

PRAY, How should we? Address by Rev. J. C. Garritt, 113-117.

PRIDE of the Chinese, 17.

PRICE, Rev. P. F., Address on China's Spiritual Crisis, 8-20.

PROVIDENTIAL dealings with China, God's, 8-14.

## R

REID, Rev. Gilbert, Address on the Strategic Importance of Winning China's Students, 54-62.

ROMANISM in China, 10, 18.

ROSS, Rev. John, D.D., Address on The Evangelisation of Manchuria, 48-50.

RUSKIN, John, quoted, 99, 101.

RUTHERFORD, habit of meditation and prayer, 101.

## S

SCANDINAVIAN University Christian Movement, 66.

SELFISHNESS of the Chinese, 17.

SHANTUNG, Baptist and Presbyterian Missions in, 13.

SHEFFIELD, Rev. D. Z., D.D., Address on The Students' Opportunity in China, 71-80.

SMITH, Rev. Arthur H., D.D., on universal religion, 8; on carving rotten wood, 18.

SPEER, Mr. Robert F.: Author of Studies in the Gospel of Luke and Studies in the Book of Acts, 97; Author of Prayer and Missions, 122.

SPIRITUAL Awakening, secret of a, Address by Rev. W. H. Watson, 51-53.

SPIRIT, Be Filled with the, Address by Mr. John R. Mott, 107-112.

SPIRIT, The Holy, the Great Agent in the Christian Life, Address by Rev. Wm. Muirhead, D. D., 88-92.

STALKER, Rev. James, D. D., on Christ's treatment at the hands of men, 9.

STANLEY, Dean, on Error, 45.

STATISTICS about missions in China, 14, 22, 23.

STUDENTS: Number of in Government Schools for Western Education in China, 60; Number of in Mission Schools, 56; Strategic Importance of Winning China's, Address by Rev. Gilbert Reid, 54-62.

STUDENTS' Opportunity in China, The, by Rev. D. Z. Sheffield, D.D., 71-80.

SUFFERING of China, a Missionary Motive, 15.

T

TAI-PING rebellion, 11.

TIENTSIN, Treaty of, 11.

TREATY ports, five first, in China, 11.

Torrey, Rev. R. A., D.D., quoted on the baptism with the Holy Spirit, 107.

U

UNITED STATES and Canada, The Intercollegiate Young Men's Christian Association of, 63-64.

UNTRUTHFULNESS of the Chinese, 17.

V

VOLUNTEER Movement, The Student, and its Message to China, Address by Mr. John R. Mott, 81-87.

W

WATSON, Rev. W. H., Address on the Secret of a Spiritual Awakening, 51-53.

WESLEY, habit of daily devotions, 101.

WHITE, Professor W. W., Ph.D., Author of Studies in the Gospel by John, 97.

WRIGHT, Henry, Author of Secret Prayer a Great Reality, 122.

Y

YÜNNAN, Province of, Number of Missionaries and Converts in, 23.

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